# Evangelical and Catholick UNITY,

Maintained in the

# Church of England:

OR AN

## Apology for her Government, Liturgy, Subscriptions, &c.

With Answers to the Objections of Mr. *B.* Dr. *O.* and others, against Conformity.

ALSO

The Lord Bishop of *ELY*'s Vindication, shewing his way of True and Christian Concord.

AND

A Post-script in Answer to Mr. *B*'s late Objections against my Self, concerning General Councils, &c.

By *WILLIAM SAYWELL*, D.D. and Master of *Jesus* Colledge in *Cambridge*.

Heb. 12. 14. *Follow* Peace *with all men, and* Holiness, *without which no man shall see the Lord.*

*LONDON*,

Printed for *Robert Scott*, and *Awnsham Churchil*, at the Black Swan near *Amen Corner*, 1682.

*Synod.* Lond. *Archi-Epiſc. & Epiſc. Anno* 1571. *Cap. Concionatores.*

CONcionatores modeſtè & ſobriè in omni vitæ parte ſe gerent imprimis vero videbunt, ne quid unquam doceant pro concione quod à populo Religioſè teneri & credi velint, niſi quod conſentaneum ſit Doctrinæ Veteris aut Novi Teſtamenti, quodque ex illa ipſa Doctrina Catholici Patres & veteres Epiſcopi collegerint.

*Synod.* Lond. *Anno* 1603. Can. 30.

TAntum aberat, ut Eccleſia *Anglicana* ab *Italiæ*, *Galliæ*, *Hiſpaniæ*, *Germaniæ*, aliiſque ſimilibus Eccleſiis voluerit per omnia recedere, quicquid eas ſciret tenere aut obſervare, ut (quod Eccleſiæ *An-*

*glicanæ* Apologia profitetur) Cèremonias illas cum Reverentia ſuſciperet, quas citra Eccleſiæ incommodum, ac hominum ſobriorum offenſionem, retineri poſſe ſenſerat, & in iis tantùm Articulis à prædictis Eccleſiis diſſentiret, in quibus eædem ipſæ tum à priſtina ſua integritate prius diſciverant, tum etiam ab Eccleſiis Apoſtolicis, à quibus primum ſunt proſeminatæ.

*Hieron.* adv. *Lucifer.* In illa Eccleſia permanendum quæ ab Apoſtolis fundata uſque ad diem hanc durat.----Nec ſibi blandiantur ſi de Scripturarum Capitulis videntur ſibi affirmare quod dicunt, cum Diabolus de Scripturis aliqua ſit locubus; & Scripturæ non in legendo conſiſtant ſed intelligendo.

TO

# TO THE READER.

Courteous Reader,

*IF thou wilt take the Pains to peruse this Discourse, thou shalt find the Controversies, which the Presbyterians and Independants have with the Church of* England, *soberly debated, upon the Principles and Allegations of their greatest Advocates, which now appear in their Defence.*

*These I take to be, first, the setters forth of the peaceable Design, Published as the sense of the Presbyterians, and not disowned by them that ever I heard. Now they do Plead for Libertinism and toleration of Popery, and all kind of Heresie and Schism, and even Atheism too, for seven years, for no body is to be questioned, during that time, that will but tell an officious Lye,* and profess he is of the reformed Religion, *which certainly they* Peaceable design. P. 32. 44.

*will be ashamed of, when they consider better of their Proposals. And yet they confess, they can upon Occasion joyn with the Church of* England, *and believe it to be a true Church, wherein Salvation may be had.* p. 4.

*The great Advocate for the Independents, is Dr.* Owen, *formerly Titular Dean of* Christ-Church, *and Vice-Chancellor of the famous University of* Oxford; *and he says,* it is meerly from a Spirit of Contention, that some call on us or others, to produce express Testimony [*of Scripture he means*] Or Institution for every Circumstance, in the practice of Religious Duties. *Again,* Wherefore as was said before, it is utterly in vain and useless, to demand express Institution of all the Circumstances belonging unto the Government, Order, Rule and Worship of the Church; *Or,* for the due Improvement of things, in themselves indifferent unto its Edification, as occasion shall require. Nor are they capable to be otherwise stated, but as they lie in the light of Nature and spiritual Prudence, directed by the general Rules of Scripture. *So that his great Controversie, is, because the Laws do not allow him to set up his private Christian* Prudence, *in opposition, not only to the Laws and Customs of this Church and Nation, but of the General Councils and Tradition of the Church in all Ages.*

Dr. Owen's enquiry into the Orig. of Evang. Churches. p. 14.

Pag. 32.

Mr.

*Mr.* Baxter *is not only Advocate for the Dissenters, but for the Church also, and an Enemy together; for he tells us the main Body of the Non-conformist Ministers, as far as ever he could learn, did judg it lawful to joyn with the Church in her publick Prayers and Sacraments, according to the Liturgy, and that the Sectaries are never able to answer the Arguments of the Old non-Conformists, against Separation from the Church of* England.

Mr Baxter's Apol. p.8.p.148.

*But yet he formerly said, He* did blow the Coals, ---did Engage in the late War---and Encouraged many thousands to it —— nor dare I Repent of it, nor forbear the same, if it were to do again in the same state of things. *And though he does desire, that this Book may be accounted, as* Non scriptus, *yet, I appeal to any impartial man, whether his stickling, so as he has done against those Declarations,* &c. *That require him to renounce those Principles that led into that wicked Rebellion, and may lead him into another; nay, the bitter Declamations that he has written against the Church and Church-men, in which he has stirred up men to uphold, and frequent Schismatical Conventicles, be not certain Arguments that he does still blow the Coals of Division, and continues of the same Mind. And he that will consider his late Writings, will find he has done more to distract*

Mr. Baxter's holy Commonwealth. p. 485. 486.

See his sacrilegious Desertion and prognostick, and most of his other writings

*distract and amaze many sober Christians, than most of the turbulent Writers of the Age, though he says, he does all as a poor Assistant to the conformable Clergy.*

*Now let the World see, what Assistance he is like to give us, when the first step he makes toward Concord, is by setting up Division, and Establishing several Churches of different Persuasions and Communions amongst us, and then setting down many dangerous Errors and Heresies; whose Professors he could have tolerated: He sets down these with many others for ten Leaves or more, and in his Book of* The true and only way of Concord. *p.* 291. *n.* 1. That God hath Parts and is Divisible. 2. That God hath the Parts or Shape of humane Bodies, Head, Face, Eyes, Hands, Feet, *&c.* properly so called. *p.* 293. That there are three Gods. *n.* 7. That the Doctrine of the Trinity, is contradictory, and impossible to be true. 8. That it is not necessary to be Believed or Preached. *p.* 294. That Christ is but a Creature, and not eternal. *p.* 299. *n.* 26. That *Mahomet* is the Paraclet [or *Holy Ghost the Comforter*] promised by Christ. *p.* 302. *n.* 7. That Infants have no Original sin. *And after he has set down these, and many other wicked Heresies, he says, p.* 327. This, or such a Catalogue of dangerous Doctrine, is not to be renounced by Ministers,

sters, *and then*, not that every one should be ejected or silenced; that holdeth or preacheth any one such Error, but only those who, *Consideratis considerandis*, are found to do more harm than good.

*Now our Saviour Christ left no such Directions for Toleration, but tells us he will gather all his Sheep into one Fold, and Commands nothing more, than Love and mutual Communion one with another. The Apostle St.* Paul, *does plainly Condemn it, for men to say*, I am of *Paul*, I of *Apollos*, I of *Cephas*, or, I of Christ, *in Opposition to* Paul, &c. 1 Cor. 1. 12. *Now to have Dr.* Owen's *tolerated Church, and Mr.* Baxter's *Church, and Dr.* Jacomb's *Church, and twenty more in Contra-distinction; or rather Opposition to the Church of* England, *is plainly the same Case, and setting up a formal Schism; therefore the Church Universal in all Ages, and the Protestant Churches in other Countreys, and the Church of* England *at this time*, Consideratis considerandis, *have judged those that Preach, or hold those wicked Heresies not fit to be tolerated; and also, that those, who in true settled Churches, do Preach and hold separate Meetings, contrary to the Will of the respective Pastors, are guilty of Schism, and so do more harm than good, and therefore Mr.* Baxter, *and all other Preachers in Conventicles, ought to break up their separate Congregations,*

*and*

*and return to the Unity of the Church.*

*And as for the Instances of the* Novatians *and* Donatists, *which some plead to justifie a Toleration, it is evident they were tolerated only by the State,* (*as the* Arrians *and* Eutichians, &c. *sometimes also were*) *to the great grief of all good Christians, and were at the same time Condemned for Hereticks and Schismaticks by the Church, and all Catholick Councils and Writers; and even by St.* Augustine, *that glorious Light of the Latine Church, who does frequently tell the* Donatists, *their Catholick profession of Faith, their true Baptism, and valid Ordination, would not avail them to Salvation, till they did renounce their Schism, and return to the Unity of the Church.* You are with us in Baptism, and in the Creed, and in the other Sacraments of the Lord; but you are not with us in the Spirit of Unity, and Bond of Peace, and in the Catholick Church it self, if you receive these, then what you have, will not be given to you, but will become profitable to your Salvation. *Which he does often tell them, were not at all profitable to them, while they did continue in their Schism, and Separation from the Church. And thus stands the Case of the Presbyterians and Independents, that keep Conventicles in opposition to the Laws of the Church of* England, *and separate from her Communion, as it is stated by their ablest Patrons.*

August. Epist. 48. & lib. cont. Donatistas

*If*

*If any afterwards appear to make a better Defence in their behalf, I doubt not but some will have time and ability, to shew the weakness of their Reasons. For my part I take no delight in Contests, and am far from any Rigor or Severity, but I know neither Church nor State can subsist, if Government be thus despised, and men not only upon such frivolous, but unreasonable Pretences, be allowed to foment Schisms and Seditions. Out of more pity therefore to my Native Countrey, which is like by these Disorders to be involved in Blood and Confusion again; out of pity, to many poor deluded Souls, who are led blindfold into the Paths of Heresie, Schism, and Profaneness; and out of care to my own Charge, many of which will not hear any Instruction that I can give them, I venture to send Papers abroad into the World, in hopes they may sometimes fall into their hands, at least have that good Effect, to prevent others from being seduced.*

*And whereas Mr.* B. *tells me,* I speak like one of *Rehoboam*'s puny Counsellors, contrary to all Experience, *I will tell him my Experience in a great Parish where I am concerned, after the Bishop's Preaching and Catechising amongst them several times, and my weak endeavours, seldom fourscore came to the publick Worship upon the Lord's day, as they ought to do, but upon a little stirring and threat-* Apol. p. 196.

*threatning them, with the Execution of the penal Laws only the 12 penny Act, without doing of it, the Church was presently thronged from one end to the other, and we had eight hundred, or a thousand People at a time, and we hope by the blessing of God upon the Preaching of his Word, which is the Administration of the Spirit, many will thank us for this Compulsion, as they did St.* Augustine *in the like Case, who will tell him more of his Experience also in the same kind, and I have known the like good success in more than one Parish, and hope to find it Confirmed more and more by daily experience; and this gives me good reason to believe, the same moderate Course would in a little time unite us in Peace and Truth throughout the whole Nation, if Conventicles were but taken away, which have been so prejudicial to Church and State, and drawn many thousands to Anabaptism, Quakerism, Rebellion and Perdition.*

Augustin ep. 48. & 50.

*These are the Principles therefore which I insist upon, against Papists, Independents, Presbyterians, as well as Anabaptists, Quakers, and Socinians, that the Church of* England, *as established by Law, is setled according to the Institution of Christ, the Laws of general Councils, and the Tradition of the Catholick Church in all Ages, and is neither guilty of Hereste nor Schism, and that all those are Schismaticks, that in* England, *separate*

rate from her Communion; and this I have asserted as heartily as any body, against the Papists also, though not so learnedly as others, and shall be still ready to maintain it, if they please to reply to what I have said.

2. This is another Principle I lay down, which was ever received in the Church, that where there is a true Church, setled according to the foregoing Rule, there the State ought not to allow any publick Christian Meetings, but such as are approved of by the Bishops, according to the Laws of each particular Church, if they will keep to the Christian Rule.

3. That all Persons that withdraw themselves, either from the sober Instruction, or publick Devotions of such a Church, ought by moderate Penalties, suitable to every bodies Conditions, to be compelled to joyn with Her; and if notwithstanding they will still separate themselves, they are not to be put to death, nor cruelly tormented, or undone, but sober conference and reasons ought to be used to convince them, and the Penalties still executed, to make them hearken and attend to them, which generally Dissenters and lazy people will not do; and if after all they still separate, they ought patiently to bear their punishment, and content themselves with their private Devotion at home, and leave their Case finally to be determined in the general judgment

See my proofs in my Serious Enquiry and Orig. of Plots.

*judgment; but no pretence of greater Edification or purer Worship, can allow them to keep Conventicles, or excuse their Schism in separating from such a Church.*

*These are the Principles which I intend to go by throughout all my Writings; and if I have not been so cautious as to interpose these terms, always to avoid repetition, I desire they may be always supposed and understood. So that if any think fit to reply to what I have said, they must either resolve to set themselves against the Catholick Church in all Ages, or else prove that the Church of* England *has not kept to that Rule which she does profess to do, and I think she has, and upon that supposition have undertaken Her defence, not thinking my self obliged, nor no body else, to answer for the errour, or hard sayings of this or that particular Father, or particular Council; but the publick Acts of the Church, and the constant, general, and approved Tradition, wherein as yet I see nothing, but truly tending to the Glory of God, and the advancement of Piety; and I believe no body will be ever able to find any thing else. I hope therefore the Gallantry of the* English *Nation, as it detests all other Slavery, so it will assert the ancient Catholick and undoubted order of the Christian Church, now established amongst us, not only against the Novelties and Corruptions of the Church of*

Rome,

Rome, *but of all other Dissenters whatsoever, that our Unity in true Religion may be as famous in the World, as ever our Valour has been.*

*And as for the Presbyterians and Independents, who, I expect will be angry with me, because I tell them the truth, yet if they rightly consider it, they ought to thank me for the pains I have taken for their Satisfaction, for 'tis not their Persons that I write against, but their Errors, which have been so fatal to the Peace of the Nation, and do yet endanger our Religion and safety; neither is it their Punishment that I desire, but amendment, and restoring of Holiness and Unity to the Church.*

*And the better to induce you to observe this peaceable Method, I have endeavoured soberly to debate all Matters in Controversie, and answer all Objections against Conformity, as well of Clergy as Lay-persons, and set down the Words of* Luther, Melanchton, Bucer *and* Calvin, *concerning our present Differences, whereby it does appear, that they do perfectly give their Verdict against you, if you stand out in your separation.*

*And whereas some complain of their hard usage by the new Impositions, they are no other than their own former Disorders did force the Church upon, to keep her Officers in Peace and Moderation.*

1. The

1. The Assent and Consent, *is, To hinder men from being Hypocrites, and offering up those Prayers to God, which they would Preach against when they had done, as formerly has been known.*

2. The renouncing the Covenant, *is, To prevent men from being tempted to breed Disturbance, and Murder their spiritual Fathers and Neighbours, as some of their Brethren in* Scotland, *lately did Barbarously Murder the Arch-Bishop of St.* Andrews, *and actually appear in Rebellion, to establish that wicked Confederacy.*

3. The Declarations against taking Arms against the King, *&c. are but an Exposition of the Oaths of* Allegiance *and* Supremacy, *to provide against the equivocating interpretations of the Jesuits and Common-wealths men, who are upon all occasions stirring up the People to Murder and Rebellion, under the colour of maintaining their Liberty and Property, neither do they require any more than the Law of Nature, and the Doctrine of the Gospel does oblige them to.*

*So that if men will silence themselves rather than make these Declarations, they must not lay the blame upon the Church, but those who taught them such ill Principles, for the Church does not silence them, but gives them the like favour with any of her Children, that were faithful to her in the worst of Times.*

My

*My first wish and endeavour therefore has been, that you may all Conform and Unite to the Church of* England, *in your several capacities.*

*Secondly, If you are not satisfied so far as to Conform as Clergymen, yet to perswade you to leave off your Conventicles, and joyn honestly and sincerely in the publick Worship, and live like Christians in Love and Holiness.*

*Thirdly, to Convince those that will not Conform at all, that a private Worship at home in their own Families, is that which they ought to rest satisfied withal in our present Case, or else to repair to some other Countrey, where they can have a publick Worship, according to their Mind. But the Law of Nature and the Gospel too, forbid them to set up Churches against Churches, and to disturb the true publick Christian Worship, thus orderly setled in the Nation.*

*Lastly, If any will not be perswaded to any of these things, I do utterly disclaim all sanguinary Punishments, or cruel Torments, purely upon the Account of Religion, and only move for moderate Discipline, to make them hear and consider.*

*And as for the Wickedness and Prophaneness you complain of, you cannot but be sensible, they are in a great measure owing to your Divisions; but yet notwithstanding, that*

*does not hinder you, from being holy and exemplary in your Lives, and doing your Duty; may you not offer up your Prayers with all purity of heart? your praises with all chearfulness and joy? and if you will joyn with the Church, there is no Bishop and Pious Clergyman, but will heartily concur with you in a Christian way, to reform the Errors and Vices of the Age, as much as can be morally expected; for the true Churchmen desire and endeavour nothing more, than to promote Piety and Concord in the Nation. But when we have done all we can, there will be irregular and disorderly Persons; but the way to reduce them to Obedience, is not by your continuing in your Separation, but by uniting with the Church, and assisting her to uphold Discipline and Order.*

*I wish therefore your Charity be as great, and Intentions towards us, but as kind as ours are towards you, and your zeal against Popery and Prophaneness as hearty and sincere, as you have ever found ours to be upon all occasions. And I am sure you cannot but confess, that the pure word of God is faithfully preached by the Conformists throughout the Nation; the Sacraments duly Administred, and all Persons are generally taught, and if they do not wilfully shut their eyes, may both know, and do their Duty; and that our Labours, sometimes have no better effect,*

*is,*

*it, because you amuse and distract the People by your Opposition and Divisions. For there is not any duty of Religion, that is not taught and practised in the Church of* England, *and which you may not observe in her Communion; but only you will not heartily unite with us, if you cannot perform it your own way, and prostitute the Government and publick Worship of the Church, to the private fancies, and arbitrary pleasure of every single Congregational Pastor.*

*But if all that I have said, do not prevail with you to this purpose, yet meditate upon these words of Mr.* Baxter. The Covenant bindeth us to Reformation, according to God's Word, and the Example of the best reformed Churches; but to prefer no publick Worship, or a worse before the Liturgy, is Deformation and Prophaneness. And it is greater Reformation to prefer the Liturgy before none, than to prefer extemporate publick Worship before the Liturgy. And all Reformed Churches in Christendom, do commonly profess to hold Communion with the *English* Churches in the Liturgy, if they come among us where it is used. Therefore it seemeth to me to be Perjury and Covenant-breaking, either to prefer no publick Worship before the Liturgy, *or to* refuse occasional Communion with the Churches that use the Liturgy,

Defence of the principles of Love. page 88.

as meerly upon that account unlawful. *God in his mercy open your hearts to consider these things, that you may not any longer hinder the settlement of Peace and Holiness in the Nation, and have them represented to your Confusion of Face at the day of Judgment, which is the earnest Prayer of,*

*Your hearty well wisher*
*and humble Servant*
W. S.

The

# THE PREFACE.

ENgland *for the pleasantness and fruitfulness of its Soyl, wisdom and valour of its Inhabitants, excellency of its Church, and justness of its Government, may truly be called the fortunate Island; and were it not for the Divisions and Factions at home, might be justly accounted the Paradise of the World. Amongst all the Designs therefore, to promote the Honour and Wellfare of our Nation, there are none ought to be so carefully pursued, as those that tend to a closure of our Differences, and securing Peace and Unity in the enjoyment of these ample Possessions. For else the richer and pleasanter our Country is, so much the more will it be exposed to Rapine and Distraction. I shall endeavour therefore, with all brevity, as much as can stand with clearing the Matters in Controversie, to lay down a moderate Proposal, how to settle Peace and Holiness, and so to prevent all Disturbances in the Government for the time to come. And had I been to write on this subject forty years ago, then indeed there could have been small hopes, that*

*what*

*what was offered should at all be regarded; men naturally, after long ease and quiet, growing weary of their own happiness, and desirous to see Changes and new things, in hopes of greater satisfaction. But now since they have found the mischief of that vain Curiosity, and the Wounds in many are still fresh, that they received in the late Confusions, and there's scarce a noble or considerable Family in the Kingdom, which has not the remaining Scars of that unhappy Experiment; methinks there should not need many Arguments to persuade our Country-men to return to their former quiet, no more than to induce a weary Traveller to rest himself, or a man in great pain to admit of an assuageing Plaister.*

*But still I know it will be demanded, What are these comfortable Remedies that will bring us to rest and peace; for they are so desirable things, that no sober man can refuse them? Now to be able to give a satisfactory Answer to this Question, it will be necessary to enquire into the Controversies which are alledged as the Grounds of our Divisions, and thence to proceed to seek out the Means which have been used in former Times to prevent such Mischiefs. And that I may shorten my present Work, I need not now enter into any debate concerning the Principles of Anabaptists and Quakers; for I have formerly proved them to be Hereticks, and condemned so*

*such*

*such by the Catholick Church, in the third General Council held at* Ephesus, *and by the Reformed Churches beyond the Seas, and by all settled Churches now extant in the World. Neither is it requisite I should repeat what I have writ against the* Papists *here in* England, *to prove them guilty of Schism, from the Laws of the General Councils, and the constant Tradition of the Catholick Church in all Ages, which are Principles they do own, and ought to be concluded by.*

*And by the same Authority I did as evidently prove the Presbyterians and Independants also, that separate from the Church of* England, *and keep Conventicles against her Command, to be guilty of Schism. But what has been said against them, being replied upon in a new Method by two learned Advocates, something may very seasonably be added in answer to their Pretences; not that the Cause it self does stand in need of any farther Confirmation, having been lately managed with so much learning and acutenes by the Reverend Dean of St.* Paul's, *Mr.* Dodwell, *and another Reverend Author in defence of the Dean, and also by my Reverend Brother in his answer to the* Melius Inquirendum. *But the substance of the Matter in Controversie, may be drawn into a narrower compass, and more particularly applyed to the present Objections made against our Church, to excuse*

*the*

*the separate Meetings from being Schismatical. Besides many things are here spoken, which did fall under their Consideration, and all more particularly handled to dispose the way to the Churches Peace.*

# THE CHURCH OF *ENGLAND* DEFENDED.

## CHAP. I.

### *The Occasion of this Apology.*

MR. *Baxter* having lately published a Book, written for the most part above 10 years ago, is pleased in the Title Page to call it, *An Answer to the Accusations, urged as Reasons for the silencing of about* 2000. *by Bishop* Morly, *Bishop* Gunning's *Chaplain*, *Dr.* Saywell, *Mr.* Durell, *&c.* But I do not find that he refers to any words that I wrote; throughout his whole

Discourse, nor so much as names me till p. 196. and there he only says, *I speak like one of* Rehoboam's *puny Counsellers*; and that is all the Answer he gives me, after such a pompous boast in his Title Page. This when I cursorily observed, I thought it needless to concern my self to make any answer, there being so many learned and eminent men engaged in the main Controversie with him, who had sufficiently refuted all his pretences, with greater authority and acuteness than I can do. But when I consider'd that my design was somewhat larger than onely the Justification of the Church of *England* against Dissenters, and this Book of Mr. *Baxter*'s, and many others; and the transactions in *England* and *Scotland* since I published my Book, were carried on by the dissenting Party, just according to these methods which I had shewed to be the original of all our Plots and distractions upon the account of Religion, I thought I had a good opportunity offered to illustrate my first intentions, and to prove the necessity of some such course as I had proposed, if ever Christians did really endeavour after peace and settlement in Religion: And one thing more does make this defence of my self almost necessary, to take off that slander and publick infamy which

these

these few lines wherein Mr. *Baxter* mentions me, as they are joyned to that part of his discourse which represents the odiousness of Murder and Cruelty upon the account of Religion, must unavoidably leave in the minds of his Party (few whereof perhaps have ever read my Book) as if I had been an Abettor of such bloody Prosecutions, as *Gardiner*, *Bonner*, *Calvin*, *Beza*, and the Murderers of Arch-Bishop *Laud*, and the Arch-Bishop of St. *Andrews*, when the design of my whole Book was against it then: And yet his prefixing my name before so many worthy men who far exceed me in learning and dignity in the Church, and whose Writings were published long before I set Pen to Paper, will make the world apt to think, that this Book was principally intended against me, and I am most deeply concerned in those bloody and cruel insinuations. Now whether this be fair, and ingenuous, and suitable to that peaceable and Christian temper which he doth pretend to, I leave any rational man to judge.

## CHAP. II.

### *The Author's design in his former Writings.*

MR. *Baxter* in his Preface to the Nonconformists Plea for Peace tells us, *My honest Friend, whom I perswaded from Anabaptistry, Writing against Separation, saith, that when he saw here a Leg, and there an Arm in the way, it was time for him to stop. But in Church History I have had a sadder sight, even the Carkasses of thousands, streams of Blood, and Tumults in the Chief Cities and Churches in the World, the Crowns of Emperors and Kings, the loss of the Eastern Empire, the Generation of the Papacy, the reproach of Christianity, and that by Clergy Damnation and Contention, striving who should be greatest, and seem wisest.* This I had observed long before, and with a great deal of grief and sadness of heart lamented it in secret; and withal had considered from what Original these evils did spring, and what were the likeliest means to put an end to these Butcheries and Confusions amongst Christians. But alas! I was not of that

Eminence

Eminence and Authority in the World, that what I could propose in this nature, should be likely to be regarded, or take much effect towards the healing of these Distempers, nevertheless at the discovery of the Popish Plot, when all the Kingdom were in a great terror and consternation, and when every body was groaning under these sad Calamities, and desirous to be freed from these Fears and Jealousies of being burnt in their Beds, or having their Throats cut, and their Wives and Children destroyed, or made a prey to such mercileſs and bloody Murderers, I thought then a serious inquiry into the causes and remedies of these distractions, would make some impression upon the minds of men, and be readily embraced by all sober and well-meaning Christians, and thereupon I named my Book, *The Original of all Plots in Christendom, together with the danger and remedy of Schism.* Which I shewed to be the root of those bloody Murders, as well as of Spiritual evils and distractions.

Now that Schism in general was the ground of all these calamities, I find all People are readily convinced, but who are the Schismaticks still is all the Controversie. The Papists on one hand, who confess they have put many men to death upon

the account of Religion, and by cruel torments terrified others from departing from their Communion, brand them first with the name of Hereticks and Schismaticks, whom they have thus inhumanely Butchered, and say it was but execution of Justice, and inflicting of such punishments which the hainousness of their crimes did rightly deserve. On the other hand, those that now call themselves the Protestant Dissenters, have had their hands imbrued in blood, sometimes in an outragious and barbarous manner by Tumult and Violence, and other times with a mock pretence of Justice, and a Holy Zeal for the Cause of God, as is too too evident in the Histories of Modern times, and in the defence that *Calvin* and *Beza* make for it, in the way of a legal Execution. So that matter of fact being evident, that Papists and Presbyterians were actually ingaged in blood, sometimes in a Tumultuous manner, and sometimes under a colour of Justice: I proceeded to examine into the Original of Government, and there shewed that all power and Authority of Civil Governours was from God, and that all the right of Temporal Coertion was invested in the hands of the Supream Magistrates in their respective Countries, so that neither the Pope *in ordine*

*Orig.* of Plots, Chap. 2.

*ordine ad Spirituali*a, had any Authority to depose Princes, or stir up their Subjects to Rebellion against them; nor the People, or *ordines Regni*, under their right, could by force and violence depose a King, or extort the Administration of Justice out of his hands, and consequently all Wars, and external coertion used in a tumultuary way against the Magistrate, and without or against his Commission, (except in private assaults of Thieves and the like, wherein every man is a commissioned Officer for his natural defence) were to be accounted no other than Rebellion, and so declared by the ancient Fathers for a thousand years together, and ever maintained since by the greatest part of the most eminent Divines, some Papists and Presbyterians excepted, and such other disturbers of the Publick Peace.

And having by this means cut off all pretences of Rebellion and Tumult to propagate Religion, if men would hearken to the Churches Doctrine in this point, and prevented Subjects from making any disturbance, and staining their hands with the blood of their Soveraign, or any of their Fellow Subjects in order to a Reformation in Religion, that I might wholly take off all grounds of future Murders on that account, I did farther enquire into the Au- Chap. 3.

thority of Princes in executing capital Punishments for Heresie, and other Ecclesiastical offences, which were held privately, without any Sedition, or violation of the Civil Peace, and did also prove that no men ought to be put to death purely upon the score of Religion, if they did not by any attempts or Conspiracies endanger the Temporal Government, or petulantly Blaspheme the Divine Majesty, or his sacred Religion, and that this also was the Doctrine of the Christian Church. And that they were only the Schismaticks and Dissenters that did propagate Religion by Murder and Cruelty, but such Practises were alwayes condemned by the true Catholicks.

And having thus shewed that Christianity, and the Tradition of the Catholick Church were wholly strangers to such proceedings, and did teach men love and obedience, upon farther enquiry I found that Papists to maintain the unjust Usurpations of the Pope over the Bishops and all Christian Churches; and Presbyterians to encourage the People in disobedience
Ch. 4. & 5. and opposition to Episcopal Superiority, did stir up their Disciples to Blood and Murder, and so filled Christendom with Barbarous Cruelties and Massacres, this is notorious on both sides, and several of the Presbyterians in *Scotland* have dyed lately

glory-

glorying in this opinion, though condemned as Traytors for it.

The cause being thus found out, the next enquiry was after the Remedies of these mischiefs, which were laying aside all passion and prejudice, hearkening to the sober advice of Learned and impartial men, especially submitting to the Tradition and determination of the Christian Churches, that being the means our Saviour himself left to quiet all our Dissentions, *if he neglect to hear the Church, let him be unto thee as an Heathen man, and a Publican.* And the better to enforce the observation of this method, I did endeavour to shew the reasonableness of it, and that it was the same that all Mankind by the light of nature did use in most other disputes, and then in my considerations to those of the Church of *England*, I did insist upon the usefulness of it, if not the necessity, and that, as matters now stand, there is no other probable means to undeceive those People who mean honestly on both sides, and are meerly held in blind obedience to their several Parties, and so carried on with an ignorant zeal, to execute all the bloody designs their crafty Leaders will put them upon to uphold their Tyranny.

Chap. 7.

Matt. 18.

The Considerations to men of the Church of *England.*

But

But lest any body should think that I had proposed some new and unheard of method, or a way that was like to involve us in greater difficulties than we were in already, or at least, considering the constitution of our Nation, altogether unpracticable, and impossible to be observed, I did moreover lay down in my Considerations to the Papists, how far this rule of Unity, and method of ending Controversies, was assented to by the judicious Divines of all Parties, as is to be seen Chap. 2. Pag. 188, 189, *&c.* wherein I set down the words of the *Greek*, *Roman*, *English*, and *German* Confessions about it. And when I had shewed the agreement in general, I farther added, that the Concord was as manifest in all the substantial and most material points of Religion that have been from Age to Age maintained in the Christian Church, and delivered down all along by a clear and uninterrupted Tradition, thence it was very natural to enquire into the grounds of these Dissensions about which Christendom is now divided, seeing they were in the general so fully agreed. Then as I hinted before, the great quarrel arising from the affectation of unjust Dominion and Rule in the Church, or as Mr. *Baxter* Phraseth it from *Clergy Domination*, I examined into the Divine right

Considerations.

Considerations to Presbyterians. Chap. 2, 3.

right of Epiſcopacy, and ſhewed that it was Inſtituted by Chriſt, all along maintained in the Church, and that for Fifteen hundred year, there was no other Government ever known or allowed, nor any Ordination accounted valid, but what was made by a Biſhop. And to remove all poſſible ſcruples, did examine into the other pretences againſt the Church of *England*, which are uſed by Diſſenters to blind the ignorant from diſcerning their contentions for unjuſt Dominion, and Exemption from obedience to their lawful Superiors. And as a farther ſtrengthening of my cauſe, I did make it appear that it was the deſire of the firſt Reformers, that Epiſcopacy might be continued, and learned men of thoſe Churches that now want it, have expreſſed their earneſt deſire to have it reſtored. So that the crime of Schiſm does manifeſtly lye upon thoſe who refuſe obedience to their lawful Biſhops, in all juſt commands, and the guilt of blood will be heavy upon all thoſe that have been engaged to foment Seditions and Murder on this account.

Next I proceeded to Conſiderations to thoſe of the Church of *Rome*, wherein I ſhewed that Authority which the Pope challenged over the Biſhops and all Chriſtians, was meerly a Uſurpation contrary

to

to the Laws of the general Councils and Tradition of the Church, and contrary to the known profession of the greatest part of Christendom, which did ever resist and condemn such a groundless Dominion, and the better to convince the Papists of their Schism here in *England*, did also shew that those their points in Controversie which the Church of *England* did condemn, were not alwayes held in the Church of *Rome*, nor had any Foundation in any general Law or Ancient Tradition of the Church, and therefore that they, notwithstanding all their boasts of Antiquity, Universality, and adhering to the Catholick Church, did follow a private and novel faction in opposition to the known rules of Christianity, which do bind them to live in the Communion of their own Bishops, and yield obedience to all their just commands, as those of the Church of *England* were; and because there were several Objections raised against our Reformation, I did briefly answer them all, and in the Conclusion make it evident, that the Church of *England* had kept her self within the rule of Catholick Tradition in all her Constitutions, and the points in difference, between her and the Church of *Rome*, were meerly introduced for secular ends, to uphold the unjust Usurpati-

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on of the Pope, and consequently the Schism, and all other mischiefs of Blood and Murder that have been committed in this Quarrel, are chargeable upon the Church of *Rome* and her adherents therein, but cannot any wayes be imputed to the Church of *England*, or any of her obedient Members and Disciples, that keep within the bounds of her moderation.

After I had advanced thus far, and shewn the Universal agreement of all setled Churches in the World, both in the general Principle of being guided by the Laws and Tradition of the Catholick Church; and that they did agree in the most material points thus delivered, and that those particular differences upon which they grounded all their contentions, were private opinions, brought in for Secular ends, contrary to ancient Doctrine and received Tradition of the Primitive and Catholick Church: I might then with good reason in my Considerations to Statesmen, *&c.* urge the maintaining of the Church of *England* as now Established, and the suppression of Popery and Fanaticism, which were both condemned by the Catholick Church, as the most necessary and rational means to quiet all our Dissensions, and the safest Foundation for them to rely upon for their own Salvation.

And

And however they were moved with what I had said, yet I might have hopes that the truly pious and devout Sons of the Church of *England* would be confirmed in their constant adhering to her Communion, and Religious frequenting of her Publick Service with all purity, which they saw built upon such a firm Foundation, as the constant Tradition of the Catholich Church, and that they were sure to dye in her Faith and Communion, if they did but faithfully observe these sacred Rules and Constitutions. And to this duty I did most heartily exhort them in my Considerations to all good Christians, as being the certain and undoubted way to Peace and Comfort in this World, and Salvation in the World to come.

And then, last of all, when the Church of *England* was thus happily setled, and a sure and lasting method had been laid down to prevent blood and confusion, the next care ought to be, how to uphold this excellent constitution, and to prevent the spreading abroad of Sedition and Faction which may possess the Peoples minds against this happy Government, and so secretly make way to undermine this excellent order which is now established, and bring us back again into the former misery and confusion. Therefore to provide

vide against this danger, I did in the end of all joyn a Discourse, shewing the unreasonableness and mischief of Toleration, which I did prove from Scripture, the constant Tradition of the Christian Church, and the practice of the *Roman* Emperors, who called the six General Councils, and had their advice in this matter, and lastly from the constitutions of most Religious States and Societies in all Ages.

Now if I have clearly made out these points, what more satisfactory work or pleasing prospect could I offer to any Religious and peaceable mind amidst all these miseries and distractions, when he could see *Jerusalem* a quiet Habitation, the Church of God built upon a Rock, and stand unshaken amongst all the boisterous storms and raging waves of Schisms and Heresies that threaten her overthrow, and all these secure of their safety, that keep within her Obedience and Communion, and those only in danger, and deeply engaged in Faction, Sedition and Blood-shed, that straggle out of her Paths and Tradition.

And as this blessed Contemplation must be pleasant to all true Catholicks, so the Motives of it cannot but be the most probable means to undeceive all well-disposed Christians, that are engaged in the Society

of

of these novel Factions, that have upheld their unjust affectation of Dominion, by such bloody and Schismatical courses. For if the Church of *England* be founded upon that sense of Scripture, which has been received down all along by Tradition, and ratified by the Laws of the whole Church, and Decrees of general Councils; and those private opinions, which Papists and other Dissenters alledge as grounds of their Separation, be novel inventions, either wholly besides, or contrary to the Churches publick Constitutions, certainly all rational and peaceable minded men must think it safer to live in obedience to their own Governors, which the Law of nature does first of all direct, when they shall have the Authority of the Primitive Fathers and Martyrs, and the consent of the Catholick Church on their side; and let but Papists and other Dissenters heartily submit to those Rules, and all our Schisms and Plots will be at an end.

Against this the Papists have made no reply, nor the Anabaptists nor Quakers, only Mr. *B.* is pleased to make me feel the stroak of his Pen, and joyn me with *Gardiner* and *Bonner*, and such bloody Murderers, though he knows the main design of my writing was to prevent such inhumane Butcheries. And being thus driven

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By him to defend my ſelf, my cauſe is ſo interwoven with that of the Church of *England*, that I am forced to joyn both together in the ſame Apology.

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## CHAP. III.

### *Of the Matters in difference between the Church of* England, *and the* Presbyterians *and* Independants.

SEtting aſide the Controverſies between us and the *Quakers*, *Anabaptiſts* and *Papiſts* at this time, we will inquire into the Pleas of the *Presbyterians* and *Independants* in Defence of their Seperation. But as for the *Presbyterian* Form of Government, I do not find that has ſcarce any Advocates to uphold it amongſt us, and the cauſe it ſelf ſeems wholly deſerted, but as it falls in with the *Independant* way, which at preſent yields a better pretence to uphold Schiſmatical Conventicles. But however I will endeavor ſo to handle the matter, as not to neglect the Pleas that either can make for themſelves. Now theſe are either concerning the Form or

Order of the Government, which they take to be Lordly and Tyrannical, or else 2, about the Liturgy, and matter of the Service they are to perform. 3. Concerning the manner and circumstances which attend the publick Liturgy. 4. About the Oaths, Subscriptions and Declarations that are required of Ministers, to shew their agreement to the Doctrine and Orders of our Church.

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## CHAP. IV.

### *Of Church-Government.*

THAT we may come to the true stating of this matter in difference, it will not be amiss to set down what Dr. *Owen* and Mr. *Baxter* do yield in this Controversie, which I shall do in their own words. And first Dr. O. sayes, *The visible Church State which Christ hath instituted under the New Testament, consists in an especial Society or Congregation of professed Believers, joyned together according unto his mind, with their Officers, Guides or Rulers whom he hath appointed, which do, or may*

Eng. Ch. p.60. c. 5.

*meet*

*meet together for the celebration of all Ordinances of Divine Worship, the professing and Authoritatively proposing the Doctrine of the Gospel, with exercise of the Discipline prescribed by himself, unto their own mutual Edification, with the glory of Christ in the preservation and propagation of his Kingdom in this World.* So that if the Doctor does not too strictly insist upon the limitation of the *especial Society or Congregation*, his description may well be allowed, and falls in with the general definition of the Church owned by most Divines, and laid down in the Nineteenth Article of the Church of *England*. *The visible Church of Christ is a Congregation of faithful men, in which the pure word of God is preached, and the Sacraments duely Administred according to Christ's Ordinance, in all those things that are of necessity requisite to the same.*

But the Doctor there goes on to describe things more particularly, the end of it [the Church] is, 1. *Preaching the word, unto the Edification of the Church it self.; and the Conversion of others.* 2. *The Administration of the Sacraments, or all the Mystical appointments of Christ in the Christian Church.* 3. *The Preservation and exercise of Evangelical Discipline.* 4. *Visibly to profess their subjection unto Christ in the World, by the observation of his Commands.*

5. *The bounds and limits of this Church, are taken from the number of the Members, which ought not to be so small, as that they cannot observe and do all that Christ hath commanded in due order; nor yet so great, as not to meet together to answer the end of the Institution of Christ before mentioned.* Therefore if Parishes be so great, as that the Inhabitants have not convenient room to hear God's Word and receive the Sacraments, they ought to be divided, and some other place be allotted, where they may enjoy all God's Publick Ordinances. 6. *This Church in its compleat nature consists of a Pastor, or a Pastor and Elders, who are its Guides and Rulers, and the Community of the faithful under their Rule.* 7. *That unto such a Church belongs of Right all the Priviledges, Promises and Power, that Christ doth give and grant unto the Church in this World:* That is, to any particular Church, else there are greater Priviledges of indefectibility granted to the Catholick Church. Now what is there here in all this Description, but may be duely observed in a Diocesan Church? For to every Member of the same the Word may be Preached in their respective Parishes, the Sacraments Administred, Discipline exercised, and visible profession of subjection to Christ made, and limited within

within ſuch bounds as theſe Inſtitutions of Chriſt may be orderly obſerved. The Biſhop, the Paſtor to overſee and govern all, and the ſeveral Pariſh-Miniſters as Elders, under him actually to Adminiſter all Offices belonging to Perſonal Communion, yet with reſpect ſtill to the Biſhops Government and Advice. And laſtly to a Church thus conſtituted, and every one of them, belongs of Right all the Priviledges, Promiſes and Power that Chriſt doth give and grant unto the Church in this World. Namely Regeneration, and Sanctification, the gifts and graces of God's Spirit to conduct it here, and glorification in the World to come.

Dr. *O.* would indeed ſeem to inſinuate that all theſe things can never be performed, except in one individual Congregation, but the nature of the things do not at all require that, and therefore he cannot by any means infer ſuch a conſequence; all that will follow, is, that every Church-Member ought to have a place to reſort to, where there is a Perſon duely qualified to Adminiſter the Word and Sacraments in due order, and for a time till farther Examination, to debar all ignorant and ſcandalous perſons from the Communion, and this every Pariſh-Miniſter can do without his Biſhop. But what hinderance is it to

all these ends, for a man to have a Bishop besides to go to, if need be, to give him farther advice, and to help and direct the Minister in promoting Piety and good order in his Parish, by the greater Authority and influence he has over them? To say that there are many defects in the management of affairs in this order, and these ends are not alwayes attained, will be no objection, for the Congregational way is lyable to male-Administration, as well as this, and exposed to a great many more miscarriages and inconveniencies, and supposing men of equal care and Piety, the Diocesan is much more advantageous than the other. But the abuse or neglect of ill men ought not to be objected against the order it self.

So that the Controversie is not whether there ought to be Governors appointed by Christ to Administer the Word and Sacraments, and to keep up a visible profession of Order and Holiness in the World; that is confessed on all hands: but whether Christ has appointed fulness of all *Independant* Power to each Congregation in order thereunto. That a Bishop sometimes in the first planting of the Gospel, might have no more under his charge, than he could personally Administer all Offices to, no body does deny; but that Christ has

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by any Law or Institution of his, confined all Church-State to one individual Congregation, it does not any way appear. Neither can that Negative possibly be proved, that a Bishop must have no more under his charge, than can ordinarily meet together in one place at one time, and this the Doctor is very sensible he can never prove from any Text of Scripture, but would infer it from the nature of the thing. Therefore to prevent his Adversary from desiring any such direct Proof, he sayes, *There are in Scripture general Rules, directing us in the Application of natural light, unto such a determination of all circumstances in the Acts of Worship, as are sufficient for their performance decently and in order. Wherefore as was said before, it is utterly in vain and useless, to demand express Institution of all the circumstances belonging unto the Government, Order, Rule and Worship of the Church. Or for the improvement of things of themselves indifferent, unto its Edification, as occasion shall require. Nor are they capable to be otherwise stated, but as they lye in the light of nature, and spiritual prudence directed by general Rules in Scripture.* Now all these general Rules in Scripture we do most heartily submit to, and all particular Rules also, and yet we find no obligation in them, nor from any

Law of nature, to confine all Church-state to the Congregational mode, nor exclude a Diocesan Church, nor yet Provincial and National, neither can the Doctor name any one Priviledge or Spiritual advantage, belonging to a private Christian, which cannot be obtained in this way, nor any duty which may not be observed. Nay 'tis evident to experience and common sense, that it is so, as I have shewed in the Consideration of his description of the Church-state, and the duties that are to be observed in it. And I find it in my own Parish, and have heard Ministers that did formerly practise the Congregational way say, the present Diocesan Government, is more for the good order of the Church.

Come we now to consider what Mr. *Baxter* sayes about Church-Government. And in his Non-conformists Plea, he saith, *Christ hath instituted a Ministry to be for ever established in the World, to Preach the Gospel, to Convert Volunteers unto Faith and Holiness, and to gather by Baptism all Consenters into his Covenant and Church, and to teach them all that he hath commanded them. And this none have power to overthrow. He hath stated on the Pastors of such Churches, the power afore described, of teaching Assemblies and particular persons,* of

Pag. 24. n. 17.

*of leading them in publick Worship and Sacraments, and of judging by the power of the Keyes, whom to receive into their Communion by Baptism, and profession of Faith, and whom to admonish, and for obstinate Impenitence to reject, and this Institution none may alter.*

*Christ's Laws Impower and oblige the Bishops or Senior Pastors to Ordain others for this Ministerial Service of the Church, and so to propagate their order to the end of the World: By which Ordination, they are judges of the person's qualifications, whether he be such as Christ's Laws admit into his Ministry, and they solemnly invest him in the Office.* P. 25.

*Princes and Rulers may for orders sake, distribute their Christian Kingdoms into Parishes, which shall be the ordinary bounds of particular Churches. And such distribution is very congruous to the ends of the Ministry and Churches, and conduceth to orderly Settlement and Peace.* P. 31.

*Princes by their Laws, or Pastors by consent, where Princes leave it to them, may so associate many particular Churches for orderly correspondence and concord, and appoint such times and places for Synods, and such orders in them, as are agreeable to God's aforesaid general Laws, of doing all in love to edification and order.* P. 34. n. 39.

When

Pag. 49. *When Pastors by Concord, or Magistrates by Laws have setled lawful circumstances or accidents of Church-order or Worship, or Discipline, though they be in particular but humane Institutions, it is sinful disobedience to violate them without necessity.* e.g. *Parochial Order, associations, times, places, Ministers, Scripture-Translations,* &c.

Pag. 256. *Pastors in a Synod are still Rectors of their Flocks, and their Canons to them may be more Authoritative than a single Pastor's words. 2. God's Law bindeth us to keep Love and Concord, and the agreements of Councils may determine of the matter in alterable points; and so even absent and present Bishops may* Concordiæ Gratia, *be obliged by God's Law to keep such Canons as are made for Concord, and so they may be the matter of Duty.*

Apol. Pag. 250. N. 7. And lastly, more particularly speaking to our present case, he sayes, *The true interest of each particular Christian is, his pleasing and glorifying God in his holy Union with Christ, and with the Church universal, and subordinately his holy Unity and Concord with the Ecclesiastical and Civil Society where he liveth,* and yet more plainly,

Pag. 251. N. 11. *the true interest of a meer Non-conformist requireth him* —— *To live in Loyalty, Peace and Patience, and in Love and Communion with the Parochial Churches.*

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All these Premises being once admitted, not only all those that refuse Communion with our Parish-Churches, are guilty *of sinful disobedience*, which Mr. *B.* does grant, but even Mr. *Baxter* himself, though he does joyn in Communion with our Parish-Churches, yet if he does, when silenced by the Governours, Preach in a private Conventicle, is guilty of the same. For the Pastors of our Church by mutual consent, and the Magistrates likewise by their Authority have confirmed such associations as Parochial and Diocesan Churches, and in their Synods made Canons to require the observation of these orders, and that none should Preach but such as are licensed by publick Authority, and all this is *Concordiæ gratia*, and therefore to use Mr. *Baxter*'s own words, *If absent and present Bishops may* Concordiæ gratia *be obliged by God's Law, to keep such Canons as are made for Concord, and so they may be the matter of Duty*; surely by the same reason they ought to bind him, and those of his perswasion. And what does the Church of *England* require more, but the observation of such Canons and Orders, as are made *Concordiæ gratia*, by mutual consent of Pastors and civil Governours also? And why then has Mr. *Baxter* any contention about the Government of the Church

N. Conf. pl. 49.

Church of *England*? For all the Controversies about the *Jus Divinum* and distinction between Bishop and Presbyters and such-like, cannot come into question here, since the Pastors in *England* have by mutual consent entered into Parochial order and association, under certain Canons for the order of Religious Duties, which he sayes, *do oblige by God's Law*, and become the matter of duty. I do not see what need farther be added to make out the Government of the Church of *England* to be such, as all good Christians in their respective Parishes ought to submit to, for Dr. *Owen* does acknowledge there is no express Law in Scripture to determine the modes and circumstances of these matters, but what is fetcht from general Rules, and the direction of the Law of nature, and therefore to be determined by prudence, and mutual consent, and Mr. *Baxter* does likewise say the same, and farther allow the Authority of Synods to prescribe Canons, which men in duty are to observe, to me therefore, and I think to all rational men, it seems a demonstration, since in their own confession, the Christian Church all over the World, for above thirteen hundred years, have setled Diocesan Churches, and made Laws and Canons which prevail in all particular Societies

cieties that the general rules of Scripture, and the Law of nature do oblige them to submit to such Rules and Orders as are already prescribed. So that there can remain no possible reason for them to decline subjection unto the Church of *England* upon the account of Government.

*Objections against Diocesan Churches considered.*

All the pretence that can be made, is, that though there be such an association and agreement in general settled for so many hundred years, yet it is not suited to the ends of Church-state, to exercise Church-Discipline, to prevent ignorance and profaneness, and work Reformation. And this is the substance what Dr. *O.* and Mr. *B.* do insist upon in opposing Diocesan associations. And here I cannot but stand amazed and wonder what they mean, and how they can with any colour make such objections, for the contrary is so evident, that I may as well go about to prove the Sun shines at Noon day, as to prove this, the Articles, Canons, Liturgy, and the dayly labours of the Bishops and Clergy, being so conspicuous to obviate the pretences ofthis kind.

And

And first to prevent ignorance, is there not a Minister in every Parish, constantly ready upon all Lords dayes and other occasions, *&c.* to Preach the Word, Administer the Sacraments, Catechise the Youth, and perform all Christian Offices belonging to private Christians? and they have opportunity and convenience to hear and be advised by him, except in some few Parishes in *London*, which of late have grown too big for one Church to contain the Inhabitants, (wherein I confess some farther care ought to be taken) but in other Parishes generally throughout the Kingdom, it must be their own willful neglect, if they want the knowledge of their duty, and all the Offices of Church-Communion, and if the Minister be negligent, and do not perform his office duely, there is a Remedy by complaining to the Bishop; and in case of other dislike, free liberty to remove to another Parish, where there is a Person more agreeable to their minds. Nay, if there be any scruple of Conscience, any matter of more than ordinary difficulty, there is the Bishop to resort unto, or any other conformable Divine in the Nation for their direction. And can any one possible then plead, that there is not provision in the Diocesan Church, to instruct persons in their duty. They may as well

well say, they run away from our Churches for fear of being drowned on dry ground, as for want of instruction, and outward means of serving God in the publick Congregations, and as for those Parishes that are so big, those that have any care of their souls, can easily find opportunity to serve God in other places.

### *Of want of Discipline.*

Another great Objection with which Dr. *O.* and Mr. *B.* fill their Books, is, the want of Discipline, and impossibility of keeping up order and Holiness in the Church. And Dr. *O.* speaking of corrupt manners, &c. *In this State the Church of England doth not, and it is to be feared, will not, nor can reform her self.* And Mr. *B.* sayes, *By this means true Discipline is become impossible and unpracticable.*

En. Ch. p. 209.

Abrid. of Councels, p. 13.

That I may answer their Objections to this point of the want of Discipline, they must say it is either for want of power, or for want of exercise. And first there can be no pretence to say, this is for want of Power, for the Bishops in their Dioceses, are both by the Laws of God, and by the Laws of the Church universal and particular, sufficiently Authorized to Excommunicate all erroneous and vicious persons

persons, and do constantly hold their Visitations and Courts, to enquire and punish those that give offence, and pollute the Holiness of their profession by their disorderly lives, and do actually exhort, reprove, excommunicate any that do obstinately persist in open and scandalous sins, till they publickly profess their Repentance and Reformation of life. If they do Hypocritically dissemble in their profession, and oath of obeying the Church, who can help that? Dr. O. confesseth, *We own that wicked Hypocrites may be joyned in true Churches, and be made partakers of all the priviledges of them. Neither is this a cause of withdrawing Communion from any Church, much less of condemning it as no true Church of Christ.* So that in this Diocesan association, it is acknowledged, Discipline ought to be exercised upon open and scandalous offenders, the Bishops have Authority from the Law of God, and of the Church, to put it in execution, and to hold their Visitations and Courts, to enquire and exercise it, where then is the ground of complaint? or what pretence is there on this account, for Separation? so that they must say this is not done, and 'tis plain, Discipline is not exercised. Whose fault is that? since the Law is clear, and the Bishops keep their Visita-

En. Ch. p. 208.

Visitations and Courts to that end, the blame at last must lye for want of legal complaints and just proof, and that cannot be, but by the Oath of Witnesses that know that Persons are guilty of such open and scandalous offences, so that this defect of Discipline is not to be imputed to the Government, but to the want of Informers, and consequently the guilt is most in these that make the complaint, and not in the Bishops or Constitution of the Church. For if they, instead of murmuring and complaining amongst the People, would complain to the Bishop, or stir up the Church-wardens, and other private Christians, to give in legal Information, all this pretence would be wholly taken away; and as matters now stand, I do not see but Dr. *O.* and Mr. *B.* are guilty of the neglect of Discipline, for they know these offences; or else why do they use them as an Argument, and do nothing effectually to reform them? but the Bishops do call upon the Church-wardens, and exhort all Christians to detect publick Offenders, and therefore do what in them lyes to keep up good order in Religious Assemblies, and so may in all equitable construction be presumed to admit no wicked men, but secret Hypocrites into their Communion; or at least, such as must be esteemed so in the

eye of the World, till witnesses be brought off their open transgressions, 1 Tim. 5. 19. *Against an Elder receive not an accusation, but under two or three witnesses.* And then what means this hideous exclamation against the Bishops and the Government? And why must all the Load lye upon the Church, who does all that she can to keep up Order and Holiness in all her Members, and therefore herein give no cause of withdrawing from her Communion, if that were enough; But it will be said, the reason why the Bishop has not the knowledge of publick crimes, is, because he lives at such a distance, but if the full Ecclesiastical Authority were allowed to the Pastor of each particular Congregation, as we think it was anciently, and now ought to be, then he might be able to find out, and reform all publick offenders.

This is the pleasing Dream with which Dr. *O.* and Mr. *B.* do fill their imaginations, and it is but little more than a Dream when rightly lookt into. I confess the lesser the number is, the Bishop has to look after, the less care and trouble it will be to manage his Charge, but 'tis not possible without Information and witnesses, to counsel and punish very open and scandalous offenders, if all must depend upon his personal knowledge, for how often may

a man have very wicked Children and Servants in his own Family, and yet for want of Information not know it, or so know it, as be able to convince them of their ill behaviour? much more then in a great Parish, or a great City, such as *Jerusalem*, which was the Church St. *James* had the charge of, or *Rome* whereof St. *Peter*; or *Alexandria* where St. *Mark* was Bishop. Was it possible for St. *James*, *&c.* who had 5000 men, and God knows how many more under his care, scattered up and down in such a vast City, to know publick Offenders without Information and Witnesses? Common sense does tell every man he could not. And if there be Witnesses that can and will Inform the Parish-Minister or President of our Congregation, they can as well inform the Diocesan Bishop, and then upon proof made, he can as effectually exercise Discipline as the Parish-Minister himself, and with greater Authority and Terror to the Offender; and so is more likely to bring him to Repentance. To wave many inconveniencies that would follow, if every Parish-Minister had full and independent Jurisdiction as these men contend for, and so the great outcry they make, when throughly searched into, comes to nothing, and the inconveniencies they urge against a Diocesan Church, are

no more than are unavoidable if the Members be negligent, and careless in their Congregational way.

Neither do they rightly represent the power which God and the Church have given every Parish-Minister, which they do much vilifie and deprive of his due power in stating the case. For he can exhort, rebuke and suspend from the Communion for a time, and bind *In foro Conscientiæ*, till upon submission or farther examination, the Person be loosed by a Superior Authority. And this is no contemptible part of Discipline, and enough to keep up a visible profession of Holiness in all persons that he admits to the Holy Communion, but the light of nature does allow of appeals, neither did ever any Government make every single Officer absolute, and endue him with the highest Authority in every kind.

Rub. before the Communi. can. 26. 27.

Besides, if Dr. *O.* and Mr. *B.* would a little lay aside their enmity to the Bishops, and calmly consider the case, they would find most of these open and scandalous Offenders do Excommunicate themselves, and prevent the Churches Discipline, and they cannot but know in a divided Church, as they have made ours, and where many voluntarily Excommunicate themselves, 'tis not by St. *Augustine*, and many other Divines,

vines, thought adviſeable to purſue them with the Churches cenſures. And as for theſe that do generally approach to the Lord's Supper amongſt us, they do ſhew as viſible a complyance unto the Rule of Chriſt, as even in thoſe duties which they think they neglect, as any of their ſelect Diſciples; but God help us, there is too great contempt of Chriſt's commands in the Nation, and they had more need to joyn all their Forces to uphold the Biſhops Authority to further a Reformation, than by ſuch frivolous pretences to alienate mens minds from all Reverence and attention to their Pious admonitions.

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## CHAP. V.

### *Of Dioceſan and Provincial Churches, and the Peoples Power in chooſing their Miniſters.*

THere is a great deal of ſtir made about the Peoples power in chooſing their Miniſters, and Mr. *B*'s. Parochial Epiſcopacy, and Dr. *O*'s. Congregational Church, is chiefly founded upon a ſuppoſition

of the Peoples right herein, but how they can prove it I do not see. The Scripture does not give them any such Power as I can find, neither do I find Dr. *O.* and Mr. *B.* urge any Text for it, neither do our Saviour or his Apostles by their example give any ground for such an Authority. 'Tis true, when the People were jealous that their Money was misapplyed; the Apostles in *Acts 6.* did bid them choose out men that they had a good opinion of for their Faithfulness, but still it was *whom we may appoint over this matter*, and accordingly the Apostles only did give them Authority, and these were only Deacons to look after their Money, *&c.* and if the Apostles did find them fit for higher Offices, that still was in their own choice how far to confer any other Dignity, but it does not appear that the People had any thing to do in it, nor was this left as a rule, but only a present expedient to satisfie them that their Money was honestly and carefully distributed in such a time, when they had not leisure to examine into the accounts, nor other setled maintenance to depend upon. When our Saviour chose his Apostles, and sent them abroad, and subjected all the World to them, he did not ask any bodies leave, but they were bound under Peril of Damnation to obey them.

them, *Mark* 16. 16. *He that believeth not shall be damned*; when the Apostles did ordain Elders in every City, they did not ask the Peoples consent before-hand, but appointed them their charges, and commanded all People, *To obey them that have the Rule over them*, *Heb.* 13. 17. The like Commission the Apostles gave to *Timothy* and *Titus*, and all other Bishops, and set down the conditions they were to observe in choosing others; but asking the Peoples consent, or taking such as they should choose, is none of them. Nay, *Titus* has full power himself, to *set in order the things that are wanting, and ordain Elders in every City*, Tit. 1. 5.

Now the Pastoral Office being to continue to the end of the World, and our Saviour's presence being promised to be alwayes with them, *Mat.* 28. when the Apostles and those Bishops were dead which they appointed, there must be some orderly way of continuing a Succession of Faithful Pastors, for *all things are to be done decently and in order*. Therefore as *Timothy* and *Titus* had Authority to ordain Elders, so other Bishops must have the like Power committed to them, now all Bishops being equal in order, and having fullness of all power, when any Bishop did dye, who should choose and ordain a new

Bishop in to the vacant place, if every neighbouring Bishop should ordain or send one, that would breed confusion, therefore there can be no other way thought of to prevent disorder, but for the Bishops to agree together whom to ordain and settle in the vacant place. But 'tis not possible that all the Bishops in the World should meet, or come to be consulted upon every Ordination, therefore some neighbor-Bishops must have Authority herein, but still it will be a question who they shall be, and how many shall be concerned, therefore as the Law of decency and order does require the Bishops should come to agreement among themselves; so in all probability the Apostles did give direction for the Erecting of Provincial and Diocesan Churches, that if a Bishop at any time did dye, the rest of the Bishops in such a District should some way or other, either by Assembling together, or sending their consent, ordain and appoint another in his stead. And every Bishop within his Charge, might choose and ordain such Presbyters and Deacons as he thought fitting and necessary for his assistance, the fewer Congregations he had to look after, the fewer Priests and Deacons were necessary, and as his charge did encrease, he had power to ordain more Priests for his better supply. And

And as in case of Death, so in case of Heresie, Schism, or any other hainous crime, 'tis fit a Bishop should be deposed, and another ordained in his room, so that upon this account also, they must meet together to hear the cause, and examine Witnesses, *Tim.* 5. 19. and in like manner if he does wrongfully Excommunicate his Priests or Deacons, or any other of his Flock; and then in all Assemblies there must be a Speaker or a President, to propose matters, to moderate all debates, and to keep good order; and hence was derived the Authority of a Metropolitan, so that Metropolitans and Provincial Churches, seem to be necessary according to the Dictates of the Law of nature, and likewise to proceed from Apostolical Institution. But as for Primates or Patriarchs, or a Pope, they are neither Divine, Apostolical, or Ecclesiastical Constitutions; but brought in by Princes, and founded upon no Law of the Catholick Church, but their jurisdiction is wholly excluded, though a reference in some personal Quarrels, with a Metropolitan, is allowed by the Council of *Chalcedon* to a Primate, or the Patriarch of *Constantinople*, and all other matters are finally to be determined by each Provincial Church, except in case of a flagrant Schism or Heresie, wherein the Provincial

Church

Church is despised, and then there is no Authority upon earth, but a general Council, to decide the difference, unless it can be made up by an amicable agreement and reference to neighbor-Churches. Now that this was alwayes the constitution of the Church, is evident from all ancient History.

1. For Diocesan Churches, (Antiquity tells us, that St. *James* was Bishop of *Jerusalem*) St. *Peter* first at *Antioch*, and then at *Rome*, St. *Mark* at *Alexandria*, St. *Andrew* at *Byzantium* now *Constantinople*, *Timothy* at *Ephesus* and *Titus* in *Crete*, *&c.* And it does tell us also, the Names of the single persons that were Bishops after them by Succession, and now in these Great and Populous Cities wherein there was a mighty increase of Believers, it was not possible that one Bishop could do all by his Personal labour only, or one Congregation could be sufficient to hold all the Christians, and afford them convenience to partake of all Ordinances, but that there must be several Assemblies, for Preaching, Prayers and Sacraments; and several Priests to Minister in them; but yet *Ignatius* tells us, ὅπου ἂν ὦ Ἐπισκοπος, and St. *Cyprian*, *ubi Episcopus ibi Ecclesia*, and therefore all those Priests, and their several respective Congregations, were under the inspection and Govern-

Government of St. *James*, St. *Peter*, St. *Mark*, St. *Timothy*, *&c.* and after them, under *Symeon* at *Jerusalem*, *Evodius* at *Antioch*, *Linus* at *Rome*, *Anianus* at *Alexandria*, as *Eusebius*, *&c.* do tell us, and so we have plainly a Diocesan Church, a Bishop, and several Priests, and several Assemblies, under his charge, call them Parishes, Congregations, occasional or not occasional, or suppose it how you will, in such great Cities, there was one chief Ecclesiastical Governour called Bishop, to which all both Priests and People were subject, and 'twas Schism and no Communion, to do any thing without his allowance and direction; and to think that all Christians in one of these Great Cities, did Communicate only in one Room, and at one individual Communion-Table, certainly can never enter into the mind of any unprejudiced man, neither is there the least colour to suppose it, for seeing Priests were allowed to Consecrate and give the Sacrament, to Preach and Baptize, *&c.* why might they not for greater dispatch and convenience, have several distinct Rooms in several parts of the City to do it in, and that must make distinct Assemblies, and is plainly a Diocesan Church? If, notwithstanding, they did go sometimes to the Head Assembly where the Bishop was present, so they

may

may go now also to the Cathedral Church. So that there was such things as Diocesan Churches in the Apostles time, is beyond all possible dispute.

And as for that Objection of ἐν θυσιαστήριον in *Ignatius*, and *unum altare* in St. *Cyprian*, &c. it is a Metaphorical expression, like to ἐν πότηριον in St. *Paul*, to denote that the Sacrament and Communion is one and the same all over the World, by whatsoever lawful Priest, and in whatsoever Assembly it be Administred; and Christians must all agree in the same common Order and Unity, for no body can be so bold to think, that when the Apostle sayes, we are all made to drink of one Cup, he means, one Chalice only. Neither is there any reason to restrain *Ignatius* and St. *Cyprian's* one Altar, to one Communion-Table only.

And as for Provincial Churches, St. *Cyprian* tells us, Ep. 68. translated by Mr. *Baxter*, and Printed in the end of his Plea, *Those things are displeasing which come not of a legitimate and just Ordination. For which cause it is diligently to be observed and held as of Divine Tradition, and Apostolical Observation, which is held with us, and almost throughout all Provinces, that to the right celebrating of Ordinations, all the neighboring Bishops of that Provine came together.*

*together, to those People over whom a Bishop is to be ordained, that a Bishop may be chosen in the presence of the People,* [Mark that he does not say, by the People, but *Plebe presente*, in the presence of the People,] *which does fully know every man's life, and has been privy to every man's acting by his Conversation. Which we see was done amongst you in the Ordination of* Sabinus, *that the Bishoprick was conferred upon him, and hands were laid upon him in the place of* Basilides, *by the suffrage of the whole Fraternity,* [Who gave Testimony that he was a man of good life and Conversation,] *and by the judgement of the Bishops that met together in your presence, and other Bishops, who sent Letters to you concerning him.* Here St. *Cyprian* does fully testifie that Bishops were to be ordained in every Province, by all the rest of the Bishops of that Province met together, or else some of them met together, and the rest sending their judgment and consent by Letters, and that this order did descend down from *Divine Tradition and Apostolical Observation*, neither was this observed only in case of Death, but of Deposition for any crime. And that as this was by Divine Tradition, and Apostolical Observation, so it was the constant order and Law of the Church, is evident from most Histories and Councils,

and

and in particular from the Apostolical Canons the great Council of *Nice*, the Council of *Constantinople*, and other General and particular Councils.

This being the order observed by Christ and his Apostles, and established by Tradition and Canons in the Church, 'tis plain here is no right or power invested in the People to choose and nominate their own Bishops and Priests. But Mr. *B.* often refers to a little Tractate of *Blundel's De jure plebis*, *&c.* concerning this matter, where are several Testimonies to prove that the People did nominate and choose their Pastors in the Primitive times, 'tis too long to examine the particulars, but if such a thing was allowed them, that does not at all prove that they had any right, or their consent was necessary, all that can be gathered from it, is that the Bishops in those difficult times, the better to induce People to continue stedfast in the Faith, and contribute to the necessities of the Church, did much attend to the Nomination and earnest Petition of the People, when they did desire men well qualified for their learning and sober Conversation for such a charge, and this may be very well done without parting with their own right, or acknowledging any power in the People to choose their Ministers,

sters, any farther, than to give Testimony of their Pious lives, and unblemisht Reputation, and that was all the right indeed, the people ever had in this matter, though much may be yielded to their desire, and earnest recommendation in those early dayes, and is still upon all occasions, but even then they found such Tumults and Disorders, oftentimes Bloodshed and Murder, in but allowing popular Nominations, that the Church Universal was forced to make a Law to prohibit them wholly, *Con. Laod. Can.* 13. and Secular Magistrates in all Countries have made other provisions to preserve the Publick Peace, and prevent those intolerable outrages, which did happen upon that account.

Neither if such a Nomination were now permitted, would it avail Dr. *O.* and Mr. *B.* at all, for still the Bishops were to ordain them, and to judge of their fitness also, and to depose them again in case of any unfitness, so that if the People should choose Dr. *O.* and Mr. *B.* to be their Pastors, or any other, if the Bishops did not approve them, or if they did not observe the Canons of the Church, the Peoples choice could not make them their Pastors, and this judgment of the Pastors, Mr. *B.* does in many places allow.

'Tis

Tis true, Mr. *B.* will say, if they find Him unmeet, but if the Persons chosen by the People, be every way duely capacitated, then they are bound to admit them, How far the Bishops may sometimes gratifie a People, if the Person be every way meet and capable is not the question, but our Lord foresaw so many inconveniencies in this method, that he gave the People no such power, and when the Church sometime did condescend to their importunity, they found such intolerable evils by it, that they were necessitated to forbid it.

But Persons choose their Husbands and Wives, Physitians and Servants, and why may they not choose their Bishops and Ministers also? There is not the same reason, for these are private matters only, which concern their own persons and no body else, but the publick is concerned in the choice of Ministers, and therefore those methods must be observed which the Governours shall appoint in this matter, and which long experience has found to be the best to prevent disorders, and then indeed every man has his liberty to choose his own Minister and Confessor to advise him in private. Exhortation before the Communion, *Let him come to me, or some other discreet and learned Minister of God's Word,*

*and*

*and open his grief, that by the Ministry of God's Holy Word, he may receive the benefit of Absolution; together with Ghostly Counsel and advice, to the quieting of his Conscience, and avoiding of all scruple and doubtfulness.* Where 'tis plainly left to every man's choice in private, what Minister to apply himself to, for advice and Absolution.

But this distinguishing Ministers in publick, and having mens persons in admiration, is the beginning of all Schism, for I ought not to refuse to joyn in Prayers and Sacraments with any Minister of Jesus Christ, that is duely settled in the Church, and lives orderly, upon any pretence of weakness, or other dislike; this St. *Paul* did condemn in the *Corinthians*, when they said, I am of *Paul*, I am of *Apollos*, I am of *Cephas*, or I am of Christ, in opposition or to the slighting of any of Christ's Ministers, to be sure to the neglect and forsaking of that Minister which is by publick Order, made my Spiritual Governour to Administer to the necessities of my Soul.

Besides this imaginary liberty which Mr. *B.* and Dr. *O.* promise us, comes to nothing, for we must enter into associations, and 'tis Schism not to submit to the choice of the Major part, and so a man is never the nearer having a Minister of his

own choice, if he live a thouſand years, for he may be alwayes out-voted, by a prevailing faction, and 'tis a great liberty indeed we ſhall gain by this propoſal, inſtead of the pious and learned choice made by Biſhops, Cathedral Churches, and Colledges, to have a Miniſter impoſed upon us, by ignorant Plow-men, or the Factious Rabble, much good may do thoſe men that can pleaſe themſelves with ſuch a liberty. All wiſe men muſt think things are better already, and would be better yet, if more effectual care were taken to prevent the Symony of too many Lay-Patrons, which the Common-law at preſent does not ſufficiently provide againſt. For Parents and Friends drive bargains, and freely beſtow Livings upon the Clergy, ſo that they can honeſtly take the Oath, but Patrons may truck and exchange the Market, without any fear or danger, and ſo thoſe excellent Schollers that have not Friends to buy Livings for them, muſt go without, and the meaneſt Clerks that have wealthy Relations do get many of the richeſt Preferments, which is an evil ought to be proceeded againſt by publick Authority.

CHAP.

## CHAP. VI.

### *Of the Liturgy and matter of the publick Prayers, &c.*

THough the Government of the Church of *England* may be never so excellent, yet the Doctrine of the Church in her Articles, and the matter of her publick Prayers may be such, as may give just ground of offence, and drive men away from her Communion. But here we have Mr. *Baxter*, and multitudes of other Nonconforming Ministers, giving evidence to the soundness of the Liturgy, as much as concerns every private Christian's publick Communion in Prayer and Sacraments. *The main body of the Non-conforming Ministers, as far as ever we could learn, did judge as followeth. 1. That those Parish-Churches which had true Ministers (not utterly uncapable Persons) were true Churches of Christ. 2. That the ordinary Liturgy appointed for the publick Worship, was such as a good Christian may lawfully joyn in. Not speaking of Baptizings, Burials, &c. in* Apol. p. 148.

*which some things they thought more dubious.* Nay, Mr. *Baxter* is our Advocate against Dr. *O.* and other Sectarians (as he calls them.) *Nay, I will tell the World a certain truth of our success and usage. I Preach, I Write, I frequently and openly talk against Separation, and for the lawfulness of joyning with the Church in the use of the Liturgy, and to rebuke mens extreams and censures of the Episcopal Clergy, and for an impartial love of all true Christians, I sharply reprove the weak reasonings of those that are otherwise minded; and by this I occasion the true Sectarians every where to speak against me.* *We take it for our duty to Preach against Schism, Sedition and Rebellion, and all Principles which tend to breed or feed them; and to use our opportunities and interest in the People to promote their Loyalty and publick peace. Also we judge it our duty to Preach those plain and necessary things which the Salvation of men doth most depend on, and the People generally have most need to hear; that is, the opening to them their Baptismal Covenant, the Articles of the Creed, the Lord's Prayer, the Decalogue, and the Gospel-Precepts.* [And yet, how do the People that are in love with the Nonconformists, slight the Exposition of the Catechism in the Afternoon, where all these things are laid open to them, and run away from

Apol. p. 62.

Pag. 18, 19.

from our Churches, because they have no Sermon?] *Or more briefly, the Doctrine of Faith and Repentance towards God, and of the love of God and Man, to live soberly, righteously and godly in this World* —— *And not to fill the Peoples Heads with needless Controversies, or vain jangling, or contending about words which edifie not, but subvert the Hearers; much less to perplex them with talking of the unrevealed Counsels of God; nor yet to corrupt their minds by talking against our Superiors, or against Dissenters behind their backs, or by aggravating the faults of other mens manner of Worship, or talking against Bishops, or Ceremonies, or Liturgy. Nor by representing any sort of Christians who differ from us in points not fundamental, as odious to their Hearers.*

And also he does fully shew the unreasonableness of Separation from our Communion, p. 8. *I know how unable the old Separatists were to Answer the many Arguments of the Famous* Arthur Heldersham, John Paget, William Bradshaw, Brightman, John Rall, *and other old Non-conformists, for the lawfulness of Communicating in our Parish-Churches, in the Sacraments and the Liturgy. I was exceedingly moved against Separation (truely so called) by considering how contrary it is to the Principle of Christian-love. 2. How directly and certainly*

*tainly pernicious to the interest, and cause of Christ, and of his Church, and the souls of men; and how powerful a means it is, to kill that little love that is left in the World. 3. How plainly it proceedeth from the same Spirit that Persecution doth. For though their expressions be various, their minds and Principles are much the same; which is to vilifie our Brethren, and represent them as odious and intolerable, and over-look that of Christ which is amiable in them. In which, when they have agreed, as Children of the same Father, they differ in their way of serving him. One saith therefore, away with him, silence him, imprison him, banish him, the other saith, he is such and such a one, therefore away with him, have no Communion with him——Both agree in murdering love, and accounting their Brother unlovely and intolerable. 4. I was greatly moved in thinking of the State of most of the Churches in the World; if I travelled into* Abassia, Armenia, Russia, *or among the* Greek *Churches, I durst not deny to hold Communion with them. When I go to God in Prayer, I dare not go in a separate capacity, but as a Member of the Universal Church, nor would I part with my share in the Common-Prayers of all the Churches, for all the World; but am joyned with them in Spirit, while I am corporally absent, owning*

*all*

*all their Holy Prayers, though none of their faults or failings in them, (having many in all my own Prayers to God, which I must be further from justifying than other mens.) And having perused all the Forreign and Ancient Liturgies extant in* Bibliotheca Patrum, *I doubt not but our own is incomparably better than any that is there.*

So that as to the lawfulness of joyning in our Liturgy, Mr. *Baxter* does not only give us his own sense, but the concurrent judgment of the main body of the Nonconforming Divines both Ancient and Modern, as far as ever he could learn, and consequently the use thereof ought not to be accounted, as any cause or just pretence for Dissenters to uphold their Divisions, but they are Schismaticks if they separate on that account. Let us now see what we can learn from Dr. *O.* and he tells us, *The Church-state of the New Testament*, *doth not less relate unto, and receive force from the light of nature, than any other state of the Church whatever. Herein as unto its general nature its Foundation is laid. What that directs unto, may receive new enforcements by Revelation, but changed, altered, or abolished, it cannot be. Wherefore there is no need of any new express Institution of what is required, by that light and law in all Churches and Societies, for the Worship* En. p. 14.

*of God, but only an Application of it unto the present occasions, and the present state of the Church, which hath been various. And it is meerly from a Spirit of contention, that some call on us, or others, to produce express Testimony or Institution, for every circumstance in the practice of Religious duties in the Church.* I know no body does require any such command or express Institution, or does think it needful, that understands himself; the Dissenters use that Plea often, when they have nothing else to say for their disobedience to the Church, but none of the Church of *England* think it an Argument in it self, but only *ad hominem* to Dissenters, who are willing to cheat the People with such a pretence, and if they
Pag. 236. use it themselves, it is irrefragably retorted upon them, though it signifie nothing to another man, or the cause it self. The pretence I confess is vain, and therefore let us hear of it no more. Yet we find the Doctor afterward girding at unscriptural and uninstituted Rites. But the Doctor adds likewise, that, *It proceeds from a Spirit of Contention——On a supposed failure herein* [of an express Testimony or Institution] *to conclude, that they have power themselves to institute and ordain such Ceremonies as they think meet, under a pretence of being circumstances of Worship.* But why

why ſo? May not Governours have a right to make Application of the Law of nature, to determine theſe circumſtances as well as private men, and therefore without a Spirit of contention, we may conclude they have a power to inſtitute and ordain ſuch Ceremonies as they ſhall ſee meet. But this will be more proper under another Head. Let us then hear the Doctor's reaſon, *For as the Directive light of nature is ſufficient to guide us in theſe things, ſo the obligation of the Church unto it, makes all ſtated additions uſeleſs, as on other accounts they are noxious.* But though the light of nature be ſufficient to guide us in theſe things, may not men indulge their own fancies, and not follow their guide? And then the obligation of the Church will not be uſeleſs, much leſs noxious, when ſhe does tye them to decent circumſtances. But the Doctor goes on, *Such things as theſe are times and ſeaſons of Church-Aſſemblies, the order and decency wherein all things are to be tranſacted in them, the bounding of them, as unto the number of their Members and places of habitation; ſo as to anſwer the ends of their Inſtitution; the multiplication of Churches, when the number of Believers exceeds the proportion capable of Edification in ſuch Societies; what eſpecial advantages are to be made uſe of in the order of Worſhip*

*of*

*of the Church; such as are methods in preaching*, [and praying the Doctor should have added also.] *Translations and Times of Psalms in singing, continuance in publick duties and the like, the things themselves being divinely instituted, are capable of such general directions, in, and by the light of nature, as may with ordinary Christian prudence, be on all occasions applied unto the use and practice of the Church.* But have all the like prudence to apply them, or may they not be often misapplyed? And are not the generality of men careless and negligent? And therefore may not the Governours provide against such defects and indecencies? Scripture has not determined the circumstances of these duties, he sayes, the light of nature has not determined them, but the Scripture does require they should be done, and the light of nature also does direct they ought to be prudently done, but who is this prudent man that must determine them? He answers, *Ordinary Christian prudence may apply them.* And why may not the Governours then apply them? Have they not ordinary Christian prudence? So that to speak to the present matter we are upon, we are to Pray to God, and Praise him publickly in the Congregation; The words, the method and the length of the Prayer we are to use,

uſe, are not determined in Scripture, nor nature, here Chriſtian prudence muſt come in to order all theſe. And why may not the whole Church of *England* direct the words as well as Dr. *O*? Is it not more reaſonable and fit the Graveſt and Wiſeſt men of the Nation ſhould direct in this matter, than ever young raw Divine be left to his Arbitrary pleaſure? This I leave to any rational unprejudiced man to decide, and I need ſay no more on this ſubject, the whole Church of *England* can and will, in all humane preſumption, make better proviſion for the publick Service, than every particular Miniſter left to himſelf, will or ought to be ſuppoſed to do. Beſides, it is the expreſs command of God's Word given to one man, but concerning all, to *Timothy* the Biſhop to ſee it done, that Prayers and Supplications ſhould be made for all men, for Kings and all in Authority, and for all other neceſſities of the Church, and that theſe things ſhould be done decently and in order, and therefore Governours ought not to leave theſe to every bodies pleaſure, to do or not to do them, to perform them decently or undecently, as the humour takes them, but in reaſon ought to preſcribe ſuch Prayers and orders which they know to be full, pious, and comprehenſive, or elſe how do

1 Tim. 2. 1.

they

they discharge their duty, or can they be sure that God is served in such a manner as he has required, and becomes us towards his Divine Majesty? And if our Liturgy, as Mr. *Baxter* saith, be incomparably better than any of the Forreign or Ancient Liturgies that he has seen, surely it is a much better Service than we were likely to have, if it were wholly left to every Minister's private conceptions. So that the whole Controversie, as Dr. *O.* has stated it, or any man else can do it, is, whether the publick Prayers that are left by God and nature, to be determined by Christian prudence, ought not in reason rather to be determined by the prudence of the Governours, than of Dr. *O.* I speak of publick Prayers, which concern the honour of God, and the Edification of the Church, (not Dr. *O*'s or any man's private concerns at home, wherein Dr. *O.* and others have a liberty and property of their own, though subordinate to the publick good:) in which Governours have a right to see that all things be done decently and in order, and therefore may prescribe such Prayers as are fit for the publick Worship of God. And that ours are such, Mr. *B.* and the main body of Non-conforming Ministers do allow. Neither do I find Dr. *O.* does any where except against the matter of our

Liturgy

in any particular, but complains of *the constant and sole use of the Liturgy in all Church-Administrations in the matter and manner prescribed.* But since the Doctor does confess these things are left to Christian prudence to determine, if the present Liturgy be lawful, pious, and agreeable to the Word of God, as the Non-conformist Divines generally acknowledge, I do appeal to the common sense of all Mankind, whether Christian Governours may not require Christians to joyn in that Service, and they can have no pretence to hold up Divisions, and make a Separation on that account. Pag. 229.

And here farther all men ought to take notice, that though the pretence with which the poor people have been deluded hitherto has been a doubt, whether those that prayed by form, prayed by the Spirit, and they have been nourished up in an opinion, that *Extempore* Prayers, or the conceived Prayers which Ministers made of their own, did proceed from the immediate influence of the Spirit, whereas those that did Pray according to a set Form printed in a Book, did offer up only humane inventions, and the Spirit did not go along with them. But you find Mr. *B.* is quite of another mind, and allows of Liturgies, and sayes, *He would not part with his*

*his share in the Common-Prayers of all the Churches, for all the World.* And Dr. *O.* does not say his conceived Prayers come more from the Spirit than stated Forms; but sayes, ordinary Christian prudence is sufficient to direct about them, and so the whole Controversie is, whose prudence is to be preferred, that of the Church of God in all Ages, and the learned Bishops and Divines of the Church of *England* for above a hundred years; or the ordinary Christian prudence of Dr. *O.* and every young Divine of four and twenty years old in the Kingdom.

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## CHAP. VII.

### *Of the Circumstances of Worship.*

THE Adversaries of our Church have in nothing found greater success in alienating the minds of the Poor people from our Communion, than by casting abroad prejudices amongst them about the circumstances of Worship.

Therefore that I may give the Reader satisfaction in these as well as in other matters;

ters, I will set down what Dr. *O.* and Mr. *B.* say concerning them, and will begin with Dr. *O. It is meerly from a Spirit of contention, that some call on us or others, to produce express Testimony* [he means of Scripture] *or Institution for every circumstance in the practice of Religious duties—Such things as these are the times and seasons of Church-Assemblies, the order and decency wherein all things are to be transacted in them.———What special advantages are to be made use of in Preaching,* [as Homilies, Pulpits, *&c.*] *Translations and Tunes of Psalms in singing,* [as also Organs, *&c.* to help the voices to sing melodiously,] *continuance in publick duties,* [how long or how short,] *and the like,* [what Habit and what Gesture,] *the things themselves being divinely instituted, are capable of such general directions in, and by the light of nature, as may with ordinary Christian prudence be on all occasions applyed unto the use and practice of the Church.* And to shew that these words did not fall by chance from the Doctor, you find him repeating the like. *There ought to be Societies wherein men voluntarily joyn together for the solemn performance of Divine Worship,* and therefore people must not forsake the Assembling themselves together, and neglect the publick Service on pretence

P. 14.

P. 32.

tence of serving God at home. *And joynt walking in obedience before God; these Societies ought to use such means for their own peace and order, as the light of nature directs unto, And where men have a Common interest, they ought to consult in common for the due management of it.*——*The Lord Christ in the Institution of Gospel-Churches, their State, Order, Rule and Worship, doth not require of his Disciples, that in their observance of his appointments they should cease to be men, or forego the use and exercise of their rational Abilities, according to the Rule of that exercise, which is the light of nature.*——*There are in the Scripture, general Rules directing us in the Application of natural light, unto such determination of all circumstances in the acts of Church-Rule and Worship, as are sufficient for their performance decently and in order. Wherefore as was said before, it is utterly in vain and useless, to demand express Institution of all the circumstances belonging unto the Government, Order, Rule, and Worship of the Church; or for the due improvement of things of themselves indifferent unto its Edification, as occasion shall require. Nor are they capable to be otherwise stated, but as they lye in the light of nature and Spiritual prudence directed by the general rules of Scripture.* So that these things are to be applyed

applyed and determined by ſome body, for order and decency can never be kept up by chance, neither will the Vulgar ſort be kept within any rule, unleſs there be ſome Authority to determine every ones place and order, and to reprove and puniſh thoſe that break ſuch commands, as is evident in all great Concourſe and Meetings of the Multitude. Who then ought to apply theſe general rules to the particular circumſtances but the Governours who have power to rebuke and chaſtiſe the offender if he do not obſerve ſuch decency and order as ſhall be thought meet? And ſince we are to take the Laws of nature for our guide, the common conſent of mankind have generally agreed that 'tis the Law of nature, that Governours in all Societies ſhould determine the modes and circumſtances of all publick affairs; and the ſame light of nature does teach, that thoſe circumſtances are moſt proper to be obſerved, which cuſtom and general uſage have lead men unto, therefore what is thought moſt honourable and expreſſive of the greateſt reverence amongſt men, ought with the ſame parity of reaſon to be underſtood to ſignifie our Devotion to God. And the imitating ſuch cuſtomary wayes of ſhewing reſpect, is approved by God himſelf. Thus when

God appeared to *Moses* in the Bush, God requires him to come near with all Reverence, and in token thereof, it being the way of approaching to great Persons in that Country, to put off his Shoes, for the place where thou standest is Holy ground, but that being not now a custom of honour in use amongst us, but putting off the Hat, that we ought to do instead thereof, when we speak to God, or appear in his House, where we ought to have all awful thoughts, and by our outward behaviour testifie our honour of him, for whose Service it is set apart.

Mr. *Baxter* does plainly ascribe the power of determining these circumstances unto Governours, as fully as any body can desire. *We suppose that there are some circumstances of the Ministers work which it belongeth to his own Office to determine of.* ——[Such as are, when to Marry, Christen or Bury, *&c.* within Canonical times, or when to appoint a Communion on other dayes, besides those prescribed by Law, *&c.*] *But there are others which it is meet should be universally determined of, for the Concord of all Churches in the Kingdom. These the Pastors and Churches by consent may agree in without a Law, if Kings leave it to them. And Kings (by the advcie of such as best understand Church-cases,) may well by their*

Plea for Peace. p. 30.

*their own Laws, make such determinations.* As for instance, *in what Scripture-Translations, what Versions and Meeters of Psalms, the Churches shall agree. Much more may they determine of the publick maintenance of Ministers, and the Temples and such other extrinsick accidents.* Again, *It is Schism when men separate out of unruliness of Spirit, because they will not be governed by their lawful Pastors in lawful things, as time, place, order,* &c. And yet more fully, *We flatly affirm, as well as you, that the King's Laws do bind the mind or soul, (or Conscience if you will call it so) to a conscionable performance of all his lawful commands.* Pag. 49. Apol. 4.

*We are so tender of disobeying our Rulers, that we will do any thing to obey and please them, except disobeying God.* P. 111.

So that for the circumstances of time, place, order, *&c.* lawful Pastors may prescribe them, and 'tis unrulines of Spirit and Schismatical, to make that a pretence for Separation and not obeying them. And what a vast many Controversies and Objections will this one Principle of his put an end to, between the Church of *England* and Dissenters. For hence it will evidently follow all the Quarrels about Holidayes, Lent, and other Fasting-dayes, must be laid aside, for there must be times of solemn Praising God, and humbling

our ſelves by Faſting and Prayer, and theſe the lawful Paſtors may appoint. And ſince they have appointed thoſe which the Chriſtian Church has generally obſerved in all Ages, there can be no ground to except againſt their obſervance; and under the title of place, order, *&c.* will come in all the other uſages which Diſſenters take offence at. Such as the Habit the Miniſter wears, whether Surplice or a Gown, or any other badge the Church ſhall appoint. The part of the Church where he officiates, ſo as it be where the People can Hear, as Baptiſm at the Font, reading Morning and Evening Prayer in the Desk, and the Communion Service at the Table where that Holy Sacrament is uſually Adminiſtred. And laſtly, by the ſame Principle we muſt allow of the duty of Kneeling at Prayers, and at the receiving of the Sacrament, ſtanding up at the Creeds and Hymns, and ſuch other accidents of Reverence and humble behaviour while we are in God's Houſe. For theſe in themſelves are lawful, being no where prohibited by God, and therefore Rulers who are to be obeyed in all lawful commands, muſt be obeyed in theſe alſo.

And here now let all underſtanding and well-meaning people that have been miſled into an Admiration of the Diſſenters con-

ſider,

ſider, how groſly they have been abuſed and cheated by them, and how ſhamefully the Church of *England*, and even the Chriſtian Church in general, have been calumniated by their Teachers, as bordering upon Superſtition and Idolatry, bringing in humane inventions, by laying Impoſitions that were not in Scripture, when they applyed theſe circumſtances of Worſhip, to the particular occaſions and conveniencies of the Church. When Dr. *Owen* himſelf ſayes, *Nor are they capable to be otherwiſe ſtated, but as they lye in the light of nature, and Spiritual prudence directed by the general rules of Scripture.* And ſpeaking of Church, State, and Religious Worſhip, he does moreover acknowledge, *Where men have a common intereſt, they ought to conſult in common for the due management of it.* And is it not the common intereſt of the Nation, to preſerve Order, Peace and Holineſs amongſt all the Members thereof, who muſt have mutual intercourſe and Communion one with another? and does it not much conduce to theſe ends, when they are put to no doubts and ſcruples concerning their Religious duties, becauſe they find the ſame order, the ſame Rules of Worſhip, the ſame Prayers and Sacraments, in whatſoever Church or Pariſh they remove unto? But what endleſs

perplexities and difficulties would people be put upon, if they were to enter into an examination into the grounds and reasons of the Religion and Worship that was professed in every place whither they Travel, or have occasion to fix their Habitations? nay if it were left to the pleasure of every Minister to vary and change, and do what he list, every Lord's day, and time of publick Assembly, how could they ever be satisfied in this matter, so that since Dr. *O.* does say, *Where there is a common interest, they ought to consult in common for the due management of it.* It being the common interest of the Nation, that the grounds and occasions of all offence and Controversie in the circumstances and order of Religious Assemblies should be taken away. The Law of nature and common prudence do direct, that the Governours and Representatives Ecclesiastical and Civil should consult in common about them, and agree in such circumstances as they shall think in their prudence are most meet. And if a minor part in Dr. *O*'s Assembly, ought to be concluded, and sit down satisfied with the determination of the Major, why ought not the Major part, or the concurrent determination of the Representatives of the whole Kingdom in their respective capacities, conclude the

rest

rest also? And what are our Ecclesiastical Laws, Rubricks and Canons, which they cry out upon, but the results of such *common Consultations* about the due management of the *common Interest*, the peace and order of all Religious Assemblies, that persons may have opportunity to serve God decently and in order, unto whatsoever Parish or Country they have occasion to go.

The Separatists would do well to consider also, what danger they fall into, by following *Weaver*, *Cobler* and *Tinker*-Preachers. Dr. *O.* and Mr. *B.* two learned men, confess you are in an error, when you call for Scripture for every circumstance and mode of Worship, men of learning and honesty scorn to abuse you so, they were your *Tinker*, your *Weaver*-Preachers, or men of their level, that filled you with such prejudices and Objections against the Church of *England*. For Mr. *B.* does plainly tell you, *'Tis Schism when men separate out of unruliness of Spirit, because they will not be governed by their lawful Pastors in lawful things, as time, place, order*, &c. *or because a minor part in Elections*, he might as well have said also, *In common consults about due management of affairs of common interest*, as Dr. *O.* has it, *Is overvoted by the major part, and cannot have* Plea for Peace, P. 49.

*their wills.* And Dr. *O.* does confess, *'Tis meerly from a Spirit of contention, that some call on us and others to produce express Testimony or Institution* [of Scripture he means] *for every circumstance in the practice of Religious duties, which may, with ordinary Christian prudence, be on all occasions, applyed unto the use and practice of the Church.* Therefore to put an end to this Chapter, I appeal to the common reason of mankind, whether it will not be meerly from a Spirit of *Contention*, as Dr. *O.* has it, or *unruliness of Spirit*, as Mr. *B.* sayes it is, for Dr. *O.* and his Congregation, or any other Dissenters, to oppose their ordinary Christian prudence, to the prudence and determination of Church universal, and the Constitution of our Nation, about the circumstances of Religious Worship, and to complain of Impositions, because their Governours apply them on all occasions, to prevent their being misapplyed by private men.

CHAP.

## CHAP. VIII.

### *Of the one Ceremony of the Church of* England.

THe other Rites which are usually called Ceremonies of the Church, properly come under the notion of circumstances of Worship, which must be observed in general of necessity, and 'tis impossible that any publick Divine Service should be without them, and therefore I have considered them all together by themselves, for there must be time, place, mode, order, gesture and habit. But though the sign of the Cross may be comprehended in the word circumstance also, yet it is not of that nature, but that Religious Worship may be performed without any thing of that kind, and often is, and therefore I speak of it by it self, as being of another consideration.

But though the sign of the Cross does not come in under the necessary circumstances of Worship, yet it is a thing that may be necessary to be observed when it is commanded, and in its own nature highly profitable to Christian Edification. For if it does

does give us to understand, and help to keep in our minds those necessary duties, which we must never forget, certainly it must be very useful to retain such an ancient custom.

Now that Signs are obvious to every man's apprehension, and apt to be remembred, when words are forgotten; is so notorious, that many will make Signs of their own, to put them in mind of things, which they fear they should otherwise forget, as tyeing sometimes a string to their Fingers, knitting knots in their Handkerchiefs, *&c.* which are not naturally significative of the things they would remember. And why we might not use Signs to help our memories about Spiritual things, I do not see, since they are more apt to slip out of the minds of common people, than other matters, provided care be taken that these signs be not many, troublesome, and impertinent, for words themselves are but Signs, and if I can have an easier and more significative Sign, to help my memory, and express my mind, than words are; I do not see the least reason why I may not use it. Now, that the use of the Cross is a plain, easie, and significative Sign of our profession, of our belief in a crucified Saviour, and of our own promise, willingly to take up and bear his Cross, and no short words can be so expressive

preſſive of them, or ſo firmly imprint it upon our Memories, muſt be acknowledged by all mankind. For when a hundred Sermons about it would have been forgotten, or little thought of, the ſeeing a Child ſigned with a Croſs when he is Baptized, will ſtir up in the dulleſt capacity, a remembrance of their profeſſion of Faith in Chriſt Jeſus, who was crucified for them, though no diſcourſe be made about it, and ſo likewiſe in the midſt of all their Croſſes and Afflictions it will put them in mind, that theſe things are no other than they did voluntarily promiſe to undergo when they were made Chriſtians, and no other than their Lord himſelf did ſuffer, and tell them they were to expect in his Service during their Pilgrimage in this World. Who has alſo given us this aſſurance, if we patiently ſuffer with him, we ſhall alſo reign with him in Glory, and theſe were the reaſons that moved the Ancients to uſe the Sign of the Croſs ſo frequently, and are ſufficient to warrant us to imitate their example in obſerving this ancient cuſtom; and the leaving it wholly off, cannot be without ſome offence to many perſons who read how much it was uſed in the Primitive Church.

I will ſet down Mr. *B*'s words concerning this matter. In his Book of Church-Govern-

Government, p. 404. *Man's mind is not known to others but by Signs, but* [God] *hath not tyed us absolutely to any particular signs. If a Confession of Faith be read, and we are called to signifie our consent,* &c.——. *God hath not tyed us in such cases, whether we shall signifie this consent by speaking or subscribing our names, or by lifting up the hands, or laying it on a Book (as in Swearing) or by standing up, or such like. A sufficient signification or professiom of our minds is necessary; but the special Sign is left to our own or our Governments determination.*—*To this end and on these terms was the Sign of the Cross used heretofore by Christians, and to this end they used standing in publick Worship every Lord's day,*——*and afierwards standing up at the Creed; as also adoring with their faces towards the East,* &c. *they used these only as significations of their own minds, instead of words, as the Prophets of old were wont by other Signs, as well as words, to Prophesie to the People. And as* Eusebius *tells us, how* Constantine *measured the length and breadth of a man on the Earth, with his Spear, to tell the covetous how little must serve them (only a Grave place) after death. And I dare not condemn the cautetous use of such professing Signs as these: though the tongue be the chief instrument, yet not the only instrument to express the mind;*

*and*

*and though words be the ordinary Sign, yet not the only Sign: Dumb men must speak by other Signs, and usually more silent Signs are fitter for Assemblies, to avoid disturbances and sometimes more permanent Signs, (as subscription, or a Stone or Pillar of Remembrance, as* Josh. 24. &c.) *are more desireable. And this is left to humane prudence,* 19. *And therefore I durst not have reproved any of the Ancient Christians that used the Sign of the Cross, meerly as a professing signal action, to shew the Heathen and Jews about them, that they believed in a crucified Christ, and were not ashamed of his Cross.* And since we are obliged to make the same profession now, why may we not as well use the same Sign to do it by? And what then must we think of those men who have gone about to abuse the People with strong Jealousies and surmises, by the hard words of Symbolical Ceremonies, Humane Inventions, and new Sacraments. Because we use such a plain, innocent Sign, to the same end which the Ancients did it so Piously, in the first Ages of the Church. And also observe how unjust the complaints of Dissenters are, when they cry out against the burden of Ceremonies, when we have but one innocent Ceremony, and that applyed to a man only in his Baptism, which is but once in his whole life. And see what

meek

meek, charitable, good natured Christians they are, that can make such an hideous outcry against Ceremonies and Impositions on this account. Never any that bare the Christian name, did make more unreasonable clamours than these men do against the Church of *England*, when she does but endeavour to keep up a face of Primitive order, and shew her Conformity to the ancient and Catholick Church, in this and other circumstances of Religious duties.

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## CHAP. IX.

### *Of the Oaths, Subscriptions and Declarations*, &c. *required by the Church of* England *of Clergy-men.*

HItherto I think I have sufficiently vindicated the Constitutions of the Church of *England*, from those objections which are made against her conditions of Lay-Communion, for private Christians, but because the conditions that are required of Clergy-men that will exercise their Function amongst us are excepted against, and the Oaths, Subscriptions and Declarations,

tions, *&c.* are alledged as another great Objection, and as a just ground of complaint of her hard Impositions, therefore the consideration of them ought not by any means to be omitted in this Apology. And truly I should as much endeavour to cut off all unlawful and superfluous commands in this kind as any man, and I think it great imprudence for Christian Churches to clog their Communion with any doubtful and unnecessary conditions, which may afford any just ground of scruple, or fright any from joyning in their publick Worship, but upon the best enquiry that I can make, I do not see but that the terms of Communion in the Church of *England* are so easie, and free from any just scruples, that a man must have separated from most Christian Churches that ever have been, for the same reason that he can pretend to separate from Hers: For if the Liturgy be excepted against, the like Objection lyes against most other Churches, in all Ages as far as any thing appears to the contrary; if Holidays and Fasts, the Christian Church ever had the same we now observe; if Cross and Surplice, and other Rites and Circumstances of Worship, I have shewed the ancient Church; and the *Greek* and *Lutheran*, *&c.* use them in like manner.

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Come we to Oaths and Subscriptions in general, do not all Churches, and all Societies of men require the like? Do not all Free-men of *London* Swear to maintain the Laws, Customs and Priviledges of the City, and to be subject to the Officers, and Government thereof? Do not the Universities, Colledges, and all other Corporations, bind their Members upon Oath, to observe their Statutes and Constitutions? And do not the reformed Churches require Subscriptions and Assent to their Articles and Confessions, and why then may not the Church of *England* use the like care for to secure her Peace and Concord, which all other Societies do? So that unless something unlawful be shewn in our Oaths and Subscriptions, and Declarations, there can be no reason to except against them.

## *Of the new Impositions of Subscriptions and Declarations.*

Mr. *B.* does in several places complain, that instead of any abatements and approaches for accommodation, the Church has added to their Burdens, and Conformity is made much more difficult than before. Now when matters come to be seriously considered, I hope I shall make it appear, that Mr. *B.* has the least reason to complain

complain of the Church in this point of any man, and the whole World must justly have accused her of folly, and palpable neglect of her own safety, if she had not required these new Declarations and Subscriptions, considering what confusions she had newly escaped when these things were first required. For does not Mr. *B.* often tell the World they were the Conformists, and Episcopal men that raised first, and carryed on the War against the King and Church in the late Rebellion, but what sort of Conformists were they? Such as either submitted to the Government, only to overthrow it, or to get the advantage it did then afford them, or else did only account it tolerable, but necessary to be altered as soon as they had any power to do it; such Hypocritical Conformists, that were secret Enemies, when they pretended to be bosom Friends, I believe might make up a great part of those that were engaged in the late Rebellion, and must such men alwayes pass undiscovered amongst us; till they have opportunity to play over the same Game again, and involve the Nation in the other Twenty years Misery and Confusion? Must we together with the Act of Oblivion, forget all sense of our past misfortunes, and not so much as learn to be wise and prevent them for the time to come?

So that the very Objections they make against these Declarations and Subscriptions, are just Reasons before all the World, why they ought to be imposed, for can any Government be secure, or any Society of men live in Peace, whose Members think it their duty to change it as soon as they are able, and use their utmost endeavour to alter the present Constitution? and these are the very Objections they make, that they cannot bind themselves from overturning the Government as soon as they are able, and ought not the Church then to endeavour to Arm her self against such new disturbances and confusions? or what reason is there that she should admit any to be Teachers and Officers, which will not promise to uphold and maintain her Peace and Government, which these men do openly profess, they will change upon the first opportunity that is put into their hands? and to what miserable State they will bring the Nation by that means, the late unhappy experiment will sufficiently convince all sober men, setting aside the wickedness of Rebellion, Schism, Murder, Sacriledge, Robbery, and Perjury, that were antecedent to their pretended Reformation. And must the Nation be wheedled again into the same snare, and use no remedies to secure themselves?

And

And yet farther it must be said, that these new Impositions, Declarations and Subscriptions, are made no way necessary to our Communion, neither is any man required to take them, but those that will do it voluntarily themselves. But here Mr. *B.* tells us, *The Conformity of the Laity is made an hundred fold more difficult by the Corporation Oath and Declaration, and by the Vestry Act*, &c. *Yet have we lately read the Writings with pitty and admiration, who blush not to tell the World that the Laity or People, are not put upon the renouncing of the Covenant.* And is not this true? For where were any put to it as a condition of our Communion, and where is it required of any one man but where he please himself? Why, is not the Corporation Oath, *&c.* put upon men if they will be Officers and Vestry men? but what need that? Who obliges them to it? Do not our College Statutes oblige all Fellows to be single men? And must we therefore conclude our Nation does require them not to Marry; that no one can say; if they will continue in their Fellowship they must not Marry, but what necessity is there for them to keep their Fellowships? or who obliges them to that? so we may truly say, no man is required to be an Officer in a Corporation or Vestry man; and therefore none of the

Laity are put upon renouncing of the Covenant, and these Impositions do not make their Conformity more difficult than before. And if they are not pleased with these Conditions, 'tis but keeping out of those places, no body will trouble them with any such things, neither is it fit they should be admitted into such Societies, when they will make it their business to embroil and disturb the Government all that they can.

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## CHAP. X.

### *Of Re-ordination.*

THough, as I have said, these points of Re-ordination, Declaration, Subscription, be nothing at all to the present debate about Schism in holding Conventicles. Yet to shew the Churches equity and moderation in these, as well as other matters, I will briefly vindicate her Constitutions about them from their unjust complaints made in the peaceable design, which seems to be the most general sense of the party.

First,

First, then Re-ordination we do not require, but do as much disapprove of it, as they themselves, all that is required, is, that we may be certain that all Churches be duely supplyed with Ministers rightly ordained, and therefore the Church does think her self bound, when she may have choice, to admit none to officiate in her Service, but those who are undoubtedly such, thereby to avoid any scandal to others, and to prevent all doubts and scruples in many of her own Children, who would be much troubled, to live all their lives under such a Minister, from whom they were not certain to receive true Sacraments, and true Ministerial Benediction. For we can plead no necessity here in our case, and therefore that which may be tolerable in case of necessity, cannot excuse, or be any warrant, when there is no such necessity for it, therefore she does admit none but those that are Episcopally ordained. The case therefore is this, in Scripture there are three names used to denote the Ministers under the Gospel, Ἐπίσκοπος, Πρεσβύτερος, Διάκονος, These words do plainly now in the usage of the Church, signifie other things than they did anciently in Heathen Authors, therefore I do not see how we can know what Office does belong to each of them, and what a Bishop, an Elder, and

a Deacon are to do, but from the Scripture, as it has been generally understood in this matter. And this we must lay down for certain, that God did institute all things in his Church, as was most agreeable to good order, and the peaceable Government thereof, and therefore we ought rationally to conclude he did prescribe those methods now under the Gospel, which he thought best under the Law, and which the sober part of mankind have thought most expedient for the publick Peace, if nothing appear to the contrary.

Now in all well constituted Governments, the power of making Laws, ending Controversies, and giving judgment, is not in every particular man, but in some select chosen Officers who are gradually one above another, and still the Superior to redress any just complaint made against an Inferior. Thus in the Jewish Polity, there were three distinct orders of men to Minister about Holy things, the *Levites*, the Priests and the High Priest, whose Authority was Chief and above all. Now, why should not the same reason hold in the Government of the Christian Church? and does not the like equity appear that there should be distinctions of orders and degrees amongst the Rulers thereof, the lower orders keeping within their bounds,

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and leaving the weightier matters to those of the highest rank? Since therefore this is after the example of the Civil Polity, 'tis according to the order of the Jewish Church, if Scripture will allow of it, and the Tradition of the Christian Church does tell us all along such a distinction of orders was kept up. Methinks this should be enough to quiet all contentions about it.

To avoid then all ambiguity of words, as much as is possible, 'tis plain that there is one spoken of in Scripture in the Singular number, who has full Power and Authority to do all Offices whatsoever, and he is called Bishop, and Elder in several places. And some think, that as often as the word Elder, in Scripture, does signifie an Officer in the Church, it is meant only of a Bishop. Beside the Bishop, there is the Minister of the word διάκονος τοῦ λόγου, which may signifie the Priest or Presbyter in the Modern sense. And then there is a third degree mentioned, *Acts 6.* the Minister that was to serve Tables, which may properly belong to those we call Deacons at this day. So that here is the Bishop, the Minister of the Word, and the Minister to serve Tables, *&c.* just three orders as were under the Old Testament, and why there should be such a Subordination then and not now, no one can

imagine. Besides St. *Jerom* does expresly tell us in one place, *What* Aaron *and the Priests were under the Law, that were Bishops and Priests under the Gospel.* And in another place, *That we may know the Apostolical Traditions taken out of the Old Testament, what* Aaron *and the Priests and* Levites *were under the Law, that are Bishops Priests and Deacons under the Gospel. Ignatius* who lived in the Apostles dayes, does plainly mention these three Orders of Bishops, Priests and Deacons; and all Ages of the Church ever since, to this very day, have kept up this distinction. So that there is sufficient Authority for it from Scripture, Tradition, and consequently from Reason. This distinction being supposed, the end of distinction is, because there may be peculiar Offices belonging to one more than to another, and still the Offices of greatest trust and difficulty, are committed to the Highest Order. Now because the matters of Ordination and appointing Ministers, of determining Controversies about Heresie and Schism, prescribing Rules of order and decency, are things that require the greatest judgment and discretion, 'tis fit they should be peculiar to those of the highest order, and every one that is qualified to Minister in an ordinary way, and do all offices according to sound and wholsome Rules,

Epist. ad Nepot.

Et Epist. ad Evagr.

Rules, is not fit to be a Judge, a Law-maker, and to prescribe Rules, and appoint other Ministers and Officers in the Church. And if it be not reasonable to expect that every Minister should be qualified for all these Offices, 'tis not reasonable to suppose he has any such Authority given him by God. The power therefore of Ordaining Ministers and ending of incident Controversies, ought to be supposed to be committed to men that are particularly chosen for their wisdom and gravity to judge of those things, and therefore it seems reasonable it should be appropriated to the Bishop, who is a select person of more Authority than other Officers in the Church. Now we never read in Scripture, that any Ordination was ever made, but where one of the highest Order was present. And in that place which they so much urge, *With the laying on of the hands of the Presbytery*, there was St. *Paul*'s hands amongst them, who could have done it alone, and theirs being, or not being there, did not alter the case. Neither can they ever prove, that by the Presbytery there, are meant such Priests as ours now. The Ancient Fathers say they were Bishops only. Neither does it ever appear, that any one but a Bishop, which was accounted an Order above a Presbyter, as 'tis now understood, did

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ever Ordain with the approbation of the Church for fifteen hundred years. And no one can shew the least warrant or intimation that Ordination could be given by any other than a Bishop, and this is the opinion of the greatest part of the Christian World at this very day, and St. *Jerom* their great Author, does still put in, *Excepta Ordinatione*, plainly taking away that, from any part of their Presbyters Office.

So that for men, after fifteen hundred years, to begin an Office of their own heads, that was never known or heard of before, and then to cry out they are wrong'd, and have infinite hard measure, that all will not joyn with them in such a novelty and groundless invention, is to me the strongest boldness, and unreasonable demand that men can lightly be guilty of.

*But what will become of all the reformed Churches, have not their Orders been approved of by many learned men, and shall we now call them in question after all?*

What may be allowed in case of necessity, where ordinary means and Rules cannot be had, cannot be allowed in other circumstances, where there is not the like necessities, neither will they be excusable any longer than that necessity does continue, but are bound upon the first fair occasion to return to ancient order, but while the

the neceſſity does continue, God will accept what they have, if they ſincerely do their duty, and excuſe their defects.

*But we are ordained by the hands of the Presbytery.*

That is denyed, not only by us at preſent, but by all Churches for fifteen hundred years together. So that ſo long as they can ſhew no inſtance for fifteen hundred years together, nor no Authority from Scripture, but meerly their own ſenſe againſt all the whole Chriſtian Church, 'tis not reaſonable to allow that pretended impoſition of hands for any lawful Ordination, therefore they are not put to any Re-ordination, but only are denyed Admiſſion into any Office in the Church of *England*, till they can ſhew their Ordination according to the true and undoubted method which was all along approved in the Church, that all Congregations may be ſure of a lawful Miniſter, which otherwiſe they can never be certain of, there being no neceſſity to wave the ordinary way.

Beſides, there is more to be ſaid for the ſtanding ſtrictly upon this matter now than ordinary, for the very ground of all their Schiſm, the Foundation of the late Horrid Rebellion, and that lamentable confuſion and Murder, which was cauſed for near

twenty

twenty years together, was all chiefly owing to this principle of the validity of Ordinations by Presbyters, though introduced by the casting off, Murdering, Imprisoning and Robbing the Bishops that were over them. And will not the same Principle, cause the same Mischiefs again, if men do not renounce and forsake it? So that it is only kept up for an occasion of a new Rebellion, and justified to lay the ground of a perpetual Schism in the Church. It being therefore new, groundless, contrary to the practice and the sense of the whole Church, and the Mother of so much Rebellion and Confusion, our Church would have been extreamly negligent of her duty to the Catholick Church, and of the wellfare of her Children, and of her own Peace aand Safety, if she had not peremptorily required men to forsake such Schismatical Innovations, before they were permitted to exercise any Ministerial Office in her Communion.

But before I leave this point, I must take notice of some Arguments brought by Mr. *B.* to prove the Ordinations made by Presbyters valid, and he has been Meditating upon it above this Forty years, and has had likewise the help of *Voetius* who had studied it threescore years, and of *Blondel* also, a man of great learning

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and skill in Antiquity, and from all these labours we may hope to find the utmost that the cause will afford them, and believe that Mr. *B.* would choose out that which is most for his purpose.

And first he begins with St. *Jerom*, and the better to impose upon his unlearned Reader, puts in the words *made or ordained*, which are only to his purpose, but not found in St. *Jerom*, *The Presbyters of* Alexandria, *from the days of* Mark, *till* Heraclus *and* Dionysius *made or ordained their own Bishops*. And then he goes on to set down St. *Jerom's* own words in Latin, and before he begins, sayes [St. *Jerom*] *Having shewed that Bishops and Presbyters were of our Office*, addeth, *Quod autem*, &c, which I shall Translate, though he does not. *But that afterwards one was chosen who was set over the rest, it was done* [by the Apostles he means] *for a remedy against Schism, lest every one drawing to himself, should break the Church of Christ; for the Presbyters of* Alexandria, *from* Mark *the Evangelist, to* Heraclus *and* Dionysius *the Bishops, did alwayes call one their Bishop, who was chosen out of themselves, and placed in a higher degree*, as if an Army should make *their Emperour, or Deacons should choose one of themselves whom they knew to be industrious, and call him Arch-Deacon.*

Tr. of Episcop. Pag. 223.

*Hieron.* Ep. ad *Evag.*

Now

Now what is there in all those words, to prove that Presbyters did or can ordain? Mr. *B*'s first reason is, St. *Jerom* mentioneth no other making; but is that a reason? Neither does he mention their ordaining, neither does he say they placed him in a higher degree, but they did call one placed in a higher degree, Bishop; he does not say by whom he was placed, and therefore we ought to suppose he was placed and ordained by other Bishops, according to the general custom of all other Churches, though chosen from amongst themselves. For St. *Jerom* does expressly say in the next words immediately following, *What does a Bishop do, except Ordination, which a Presbyter may not do?* Now would St. *Jerom* except Ordination in the next words, if he had intended in the former words to tell us, the Presbyters at *Alexandria* did not only ordain Presbyters, but their Bishop, nay Arch-bishop also, as the Bishop of *Alexandria* was? And 'tis most plain, that equality that St. *Jerom* did suppose between Bishops and Presbyters was, in his opinion, only in the Apostles time, and taken away by them; and Episcopal Superiority erected, and all the care of the Church committed to the Bishops, to prevent Schism; for he sayes, this custom was from the time of St. *Mark*

In 3e *Hier.* in Tit.

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the Evangelist, and ever since that time the power of Ordination was peculiar to the Bishop, and the Presbyter could not do it. And therefore he plainly excepts that from any part of his Office, see more of this matter, *Orig.* of Plots, p. 136. *&c.* So that St. *Jerom* is so far from helping Mr. *B.* that he does most evidently make against him.

His second Testimony is from *Eutychius* Patriarch of *Alexandria.*

But he is but a late Modern Author in comparison, and not able to give any certain evidence in this matter, and guilty of many notorious mistakes in History, and therefore not to be set up against the Tradition of the Church, which is most clear on the other side. See more in Dr. *Hammond* against *Blondel* concerning him.

His third Proof is, from the History of *Scotland*, out of *Hector Boethius* Hist. *Scot.* lib. 7. fol. 126. *Ante palladium populi suffragiis ex Monicis & culdeis Pontifices assumerentur.* But he does not say they were ordained by them, but chosen out of them, but they may be ordained by Bishops notwithstanding.

*Johannes Major de gestis Scot.* lib. 2. c. 4. saith, *Prioribus illis temporibus per sacerdotes & Monachos sine Episcopis* Scoti *in Fide eruditi sunt.* Here is nothing all this

this while of Ordination by Presbyters, for though they did instruct the *Scots* at first in the Faith, yet they might go to *England* or *France* for Ordination, before Bishops were settled amongst them. And the like may be said of the *Gothish* Churches till the coming of *Ulphilus*. And to as little purpose are his Proofs from the Monks of *Hy*, for it does not any way appear that they did pretend to ordain Presbyters much less Bishops, but having Temporal jurisdiction as Civil Magistrates, or Lords of the Mannor, they had Authority over Bishops, as Lay-persons have, and might send Bishop *Aidan* into *England*, by virtue of their Temporal Authority, but they were subject to the Bishop in Spiritual directions, *Heb.* 13. 17. and this is all can be made of that Story, which is not my business now particularly to search into. Those that desire farther satisfaction in these matters, may consult Arch-Bishop *Bramhall* in his Vindication of the Church of *England*. Mr. *Thorndike* in his Latin Book, p. 331, 375, 451. and Mr. *Dodwell* in his two Letters to Mr. *Baxter*.

See Bishop *Bramhall's* Vindication of the Church of *England*, p. 271. &c.

Neither will Mr. *Baxter* find any more advantage by his Quotation out of *Leo* for the *Pseudo-Episcopi* mentioned by him, where such as he supposed, had valid Ordination from Bishops, but had turned Heretick;

Ep. 92.

reticks, or exercised their Office in Schism, and so nothing to his purpose, concerning Ordination by meer Presbyters. So that Mr. *B.* after Forty years studying the point, and taking in all the help that *Blondel* and *Voetius* could give him, is not able to produce one instance of Ordination by Presbyters out of all Antiquity, neither can he shew where they were approved of in any Age of the Church for fifteen hundred years together. And for his pretended Arguments drawn from Reason or Scripture, they are all fully answered in this Discourse, and consequently Re-ordination is not required by our Church, but sufficient Testimony of such true and real Ordination as the Clergy of the Church of *England* do produce.

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## CHAP. XI.

### *Of the Declaration of Assent and Consent.*

THE next thing excepted against is, *The Declaration of Assent and Consent, to all and every thing contained and*

*prescribed in, and by the Book of Common-Prayer*, &c. Against this they object, *How can those now whose judgments are, and have been still for Moderation between both Opinions, in times before as now be able to come over to one side altogether, on such terms as these? How can these we say make so short a turn as this, without the hazzard of some sprain to their Consciences if they do it?*

So that to do any thing that tends to Peace and Settlement, must presently be a sprain to your Consciences. One would have thought the renouncing of former Oaths and Subscriptions of Canonical obebience, joyning to overturn the Government of Church and State, and now pleading for Indulgence and Toleration, contrary to all your former Reasons and Declarations against it, should be a greater sprain than to return to your duty, and make satisfaction for the injury you had done; but to put your Consciences quite out of joynt for Schism and Faction, is not half so much as a little twitch to bring it them to their right place, when they have started aside. But who desires you to sprain your Consciences in this matter? I do not see any reason that men should be so fond of your coming in, if you are not inwardly moved to take the Ministerial Office upon you, with the like Conformity that

others do profess, you have free liberty to continue as you are, for God be thanked neither the necessities, nor the honour of the Church does stand in need of such mens labours. But as for your Reasons against this Declaration, they are so far from moving us, that they were the very motives that made it necessary to require it. For we have seen enough by experience, what mischiefs come from such luke-warm Teachers, and how little hopes there was like to be of Settlement, unless the Clergy were hearty and serious in the Service of God themselves, and so did effectually stir up the People to Zeal and Concord in the same Worship. Now this can never be expected when the Ministers themselves are not well satisfied with it, but are always hankering after changes and alterations, and are so far from exhorting the People to Devout Submission and Conformity, that they are alwayes insinuating the unlawfulness and the Imperfection of their present Religious Offices, and thereupon would read the Common-Prayer as they would read a Brief, or a Proclamation, never regarding whether it were true or false, and shew no Devotion at all about it. The Church of *England* therefore, under the deep sense she had of God's honour and Service, and to the end she might as much as in her lay, promote

Piety and Devotion in the performance of her publick Worship, did take care to admit none to officiate therein, but such as without Hypocrisie and Guile, and with an unfeigned heart, would Assent to the truth and usefulness of her publick Service, that so they might encourage others piously to frequent that, which they had declared to be good and acceptable in the sight of God.

For can it ever be reasonable to admit men to officiate in that Service, and have the instruction of the People in the right understanding and Praying according to it, when they themselves do at the same time think it not pleasing to God? So that if the Common-Prayer-Book be an Order of Worship which is pleasing to God, as the Church of *England* does believe, she ought likewise to take care that those that officiate in it do not mock God, and offer the Sacrifice of Fools, as they must do, if they think they offend God in officiating according to it. But if they think it all agreeable to the mind and will of God, and such as he will accept at their hands, why may they not declare their Assent and Consent unto the same? However, the Church could never justifie her self before God or men, if she should permit men to offer up a Service to God Almighty, which

which they did think was contrary to his will.

But some will farther say, there are some Rubricks inserted into the Common-Prayer which are no part of the Service, and define controverted points, in which many are not well satisfied, and yet are obliged to Assent to them.

The Catechism is also a part of the Book and with good reason, and if there be other Doctrines as that about the efficacy of Baptism, and Antiquity of Church-Government by Bishops, Priests and Deacons, they are very useful truths also, and fit to be taught in these distracting times, and therefore 'tis reasonable that the Teachers should declare their Assent to the Catholick truth about them. For a Church must not forgo all profitable truths, because some men bred up under Factious and Schismatical Teachers, have had wrong notions about them, but ought the rather to take care that men be better instructed about them, and therefore that the Ministers at least make a profession thereof. But if we must leave out every thing that some will call controverted, we shall pare away all our Religion. And yet I dare say, these truths have been as little controverted in the Christian Church as any, and are also of very great advantage, and much

tending to the Peace of the Church that they should be assented to, as they are declared in the Book of Common-Prayer.

As for the several Objections against the Rubricks and Calendars, and several Versions of the Scriptures, *&c.*

I answer, there is no more designed nor intended in our Assent and Consent to them, but that the orders and manner of Service prescribed by them, may be piously and religiously observed, and to declare that the substantial parts of God's Worship performed according to those directions and commands, will be acceptable and well pleasing in his sight. So that we may Praise God according to the *English Psalter*, observe *Easter* according to the Calendar, read all the Lessons, observe the Festivals, and other Rites and Ceremonies prescribed in and by the said Book, with a very good Conscience. Whether some Regulations might not be made, is not defined nor declared either way, but our Assent and Consent is to what now is prescribed, and does require no more than to acknowledge that we lawfully and piously may follow these directions.

Thus because Astronomical Tables differ, and the motions of the Moon do vary, so that 'tis hard for to find out the certain moment of the Moons changes, therefore the

the Church has ordered, that she will observe *Easter* according to the direction set down in her Calendar. Now whether that does alwayes fall out directly according to the Critical point in Astronomy is not material, neither does the Church define so much, but has set down a Rule, how to find out the first Full Moon after the one and twentieth of *March*, and because generally it falls out so, the rule is well enough, and when it happens to fail from the reality of the Moons motion, yet it may serve for the determination of the Churches *Easter*, which is all that is intended by it.

The only Objection that I find material is, the Assent to the *Athanasian* Creed, as it stands now with the Addition of *Filioq*; which they say does seem to condemn all the Greek Church, who oppose that Addition, *&c.*

To which I answer, if they rightly consider the words of the Creed, they will see no necessity to infer any such Conclusion. For the words are, *This is the Catholick Faith, which except a man believe Faithfully, he cannot be saved.* Now to be faithful in any thing, does suppose it to be committed to his trust, and to believe a thing faithfully, is to believe it in such manner as 'tis committed to him. Now the

Church of God in general, nor the Church of *England* in particular, has no where declared that the Addition of the word *Filioque*, or the expreſs meaning thereof, is abſolutely neceſſary to Salvation, neither do we condemn the Greek Church, though they differ from us about it. So that this point being not abſolutely committed any where as indiſpenſably neceſſary to Salvation, theſe words *Which except a man believe faithfully*, are not to be extended, to condemn all thoſe that do not explicitly Aſſent to that Addition. Neither do thoſe words mean, that all that do not explicitely know and believe that Creed, cannot be ſaved. But all thoſe, that when they underſtand the Churches Faith declared thereby, do reject and deny it. For to believe a thing faithfully, does ſuppoſe that it is propoſed to a man with all its Obligations and Circumſtances, and then whoſoever does not believe the Catholick Faith, faithfully, without doubt ſhall periſh everlaſtingly. And that this has been the conſtant meaning of the Church is evident, becauſe it was never taught young Children in their Catechiſm, nor the profeſſion thereof exacted of Sick and dying perſons, which would have been done, if the explicite belief of every paſſage had been thought neceſſary to Salvation. But yet

becauſe

because it is very useful to be understood, therefore it is put into the Liturgy, that Pious men may know and consider it, and because it ought not to be denyed when it is understood, therefore the Creed does very well say, this is the Catholick Faith, which, *Except a man believe faithfully, he cannot be saved.* For it declares no other Doctrine, but what is actually contained in the Apostles and *Nicene* Creed.

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## CHAP. XII.

### *Of the Subscription and Declaration against the Covenant,* &c. *and* Oxford *Oath.*

NOW I come to the Subscription; And first before I set down the words, let me desire the Reader to remember that there had been a Rebellion carried on for twenty years together, which began under pretence of Reformation, and was upheld by virtue of the solemn League and Covenant, and by that means the Government both in Church and State was quite overturned by violence; and contrary to

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all Law and Justice, the King a long time persecuted, and at length barbarously murdered by his own Subjects; many thousands of his Loyal people inhumanely destroyed with all Malice and Cruelty, all the Bishops and Orthodox Clergy turned out of House and Home, and many of them murdered, starved and imprisoned; and the Loyal Nobility, Gentry and Commonalty that escaped with their Lives, plundered, ruined and undone; yet notwithstanding all these villainous Usages, it pleased the King and Parliament, after His Majesties happy Restauration, to grant an Act of Indempnity for all former Offences, but partly out of Justice to declare the wickedness of these Principles that lead men to such horrid Rebellion, and partly out of prudent caution, to prevent the like mischief for the time to come, did only require this easie acknowledgment, and then admit them to equal advantages with the most loyal Subjects, though they had been guilty of Rebellion, Murder and Rapine, and had forfeited their Lives and Estates a hundred times over.

*I* A. B. *do declare, that it is not lawful upon any pretence whatsoever, to take up Arms against the King. And that I do abhor that traiterous Position of taking Arms by his Authority, against His Person, or those commissionated*

*missionated by Him: And that I will conform to the Liturgy of the Church of* England, *as it is now by Law established. And I do declare, that I do hold there lyes no Obligation upon me or any other person, from the Oath commonly called the Solemn League and Covenant, to endeavour any change or alteration of Government either in Church or State. And that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.* The Oath in the *Oxford* Act. *I* A. B. *do swear, that it is not lawful upon any pretence whatsoever, to take up Arms against the King. And that I do abhor that traiterous Position of taking Arms by His Authority, against His Person, or against those that are commissionated by him, in pursuance of such Commissions. And that I will not at any time endeavour any alteration of Government, either in Church or State.*

Now what more mild or easie words could be contrived? Or how could we ever hope to live in peace and safety after so much sad experience of their Cruelty, unless they did declare their repentance by some such words as these, and let us understand that whatever they were formerly, they are now really of another mind? And if they are so, then surely 'tis

for

for their advantage that they ſhould declare ſo much, and they are not put to any ſhame in the matter neither, for they do no more than what every man elſe, though formerly perſecuted by them, is bound to do in the like condition.

The firſt thing quarrelled at, is, that I will not endeavour any alteration of Government.

P. 18. Againſt this 'tis urged, *That every Subject hath a Fundamental liberty to chooſe Knights and Burgeſſes, and accordingly to inform them of their Grievances, and Petition them for Redreſs.* What then? Were not the Parliament that made this Law, thus choſen and intruſted with the power of redreſſing the Grievances of the Subject, and have they not taken the beſt courſe to do it? For when the greateſt Grievance the Kingdom lyes under, is, that many are alwayes buſie to diſturb and overturn the Government, could they do a more grateful and beneficial thing to the Nation, than to require all men that were to be admitted to have a ſhare in the Government, to declare that they would never endeavour to change or deſtroy it, eſpecially when we had ſo lately ſmarted by changes and alterations? Or is it reaſonable they ſhould have any thing to do in the Government, that will not endeavour to uphold and preſerve it?

*But*

*But how then can they make any new Laws?* Obſerve how greedy they are to find fault where there is none. What a ſtrange pretence is that, as if the Parliament meant thereby to deſtroy all after-Parliaments, or make them uſeleſs, which being none of their deſign, therefore by alteration of Government, is not meant not making any new Laws, but changing the frame and order of the Conſtitution it ſelf, which in ſome regard they confeſs is unalterable. *There is the Conſtitution of the Government in the State, which is a legal Monarchy; and this indeed we are ſo far bound from endeavouring to alter, as we think it is not alterable by the King himſelf and Parliament, becauſe the Supream Power for the Adminiſtration, muſt be ſuppoſed in all Communities to be derived from, and held by the Conſtitution.*

And ſince the Conſtitution has made legal Monarchy not alterable by King and Parliament, why may not the ſame Conſtitution make Epiſcopal Government in the Church likewiſe unalterable by King and Parliament, to ſay nothing that it is made ſo already by God himſelf.

*What an anointed Plot have we had here in the Nation, that an Allegiance in effect ſhould be ſworn to the Biſhops, as well as to the King.* What other Plot is it, but to teach

teach people to be honest and good Christians, and to obey their Spiritual Governours, as well as Temporal, for has not God said, *Obey them that have the Rule over you, for they watch for your Souls*, as well as, *Let every soul be subject to the higher Powers.* And for the office of a Bishop, does not St. *Paul* say it is a good work, and the Holy Ghost has made Bishops in the Church, *Acts* 20.

Heb. 13. 17

Rom. 13.

*But what if times turn —— must these men be bound up that they cannot endeavour to reduce back this Government that we have? No not the King and Bishops?* See how captious these men are, as if that was not included in their Declaration, and many other ways. For he that binds himself to endeavour no alteration, does at the same time engage to uphold and maintain this, and consequently to restore it by all lawful wayes, if it be violently taken away.

*The matter of this Oath, being against the Fundamental Freedom of the Subject and Parliament, and the words you see so ensnaring, and that against the publick good, we offer it to you to consider, whether this last part be according to righteousness.*

I have shewed they are for the publick good, and according to righteousness, and as for legal Monarchy, they confess that unalterable themselves: And the Law sayes also;

also, *The Church of* England *is founded in Prelacy*, and how then it can be against the fundamental Freedom of the Subject, no man can understand. For have we been all Slaves this sixteen hundred years? and as for that Objection of not making new Laws 'tis frivolous and groundless, and expounded otherwise by the Parliament themselves. And surely it is much for the profit of the Subject, to live in peace and quietness, and not to be alwayes chopping and changing the Government. If the words be insnaring, they are a snare only to catch Vermin, and such as do not wish well to the Settlement of the Nation. For when the Nation has flourished for sixteen hundred years under the Government of Kings and Bishops, and we found by experience what sad confusions we fell into when they were taken away, we may well rather conclude, 'tis the way to preserve our fundamental Freedom, to swear never to alter that Form of Government, neither of Church or State, under which we have hitherto been so happy.

Statute of Provison, 25. *Ed.* 3.

Second Exception against the middle part of taking up Arms, *By the King's Authority against any commissionated by him*, which must be sworn to, *as abhorred and traiterous*. See how necessary it was to require that Oath, that they would not endeavour

any

any alteration of the Government in Church and State, seeing they are still for a reserve to themselves, that they may take up Arms by the King's Authority against His Person? And we may farther observe how unwilling they are to be satisfied, and ready to take all occasions to keep open a door for a new Rebellion, by the frivolous cases they put, which never did, or are like to happen, or such doubtful circumstances, where it does not appear that men act by the King's Authority according to his Will, for no body does ever doubt; but that men may defend themselves against Rogues, Bandites and Rebels. The Position then that they are to hold traiterous is, taking up Arms against the known undoubted Will of the King, and where we are sure the Persons are commissionated by him. And this is Treason all over the World, and must needs be so by the Law of nature, for else what a miserable case would both the King and Subjects be in, if Rebellion were only against the Person of the King, and not his Armies and Officers that must defend both him and them? and who ever thought that War could be lawful on both sides, much less that Subjects could Fight one against another, and both have the King's Commission to do it?

But

But they object, *The Courts of Law can avoid the King's Charters or Commissions which are passed against Law. For the King is subject to Law, and sworn to maintain it.*

I acknowledge the King has several Councellors and Judges under him, and if one gives him wrong advice, and decrees ill judgment, he may appoint another to examine the matter and amend the former mistake, and such is the Justice of our Kings and Laws, that they allow a remedy against any error or surprise, and therefore can grant a Supersedeas to proceedings till farther examination.

But whereas they say the King is subject to the Law, and sworn to maintain it, if they mean no more by subject, than bound in conscience to observe it, and see it observed by others, I grant it: but if they mean he is to be compelled by, or subjected to his Subjects, and called to an account by them, 'tis false and contrary to the very notion of a King and a Supream Power. And farther, though the King be sworn to maintain the Law, yet he is not bound to follow the opinion of every Judge and Lawyer, for they all act by and under him; there is no doubt therefore, but the King will consider what he does, before he grants his Commission, and will hearken to such

advice as he finds most agreeable to the Law, and thereupon will suspend all other Executions and Commissions. But put case the King and those in Commission by him, should act against Law, the Sword is put into the King's hand, and not into the hand of his Subjects without his Warrant, and then surely they will not set up Law against Gospel, which sayes, *They that take the Sword, shall perish with the Sword. And he that resisteth the power, resisteth the Ordinance of God, and they that resist receive to themselves damnation.* But when the Gospel will not hold men, 'tis high time the Law should make them swear they abhor such traiterous Positions, and so provide for its own maintenance and security.

Mat. 26. 52
Rom. 13. 2.

*We are offended at the sense, and stand amazed at the horror of those sad consequences into which the Imposition of such like Tests or injunctions as these (if not timely retrenched) may lead posterity.* Against the Test rightly understood, no other consequences will follow, but Christians will be clearly taught their duty, and will not be able to plead ignorance ever after, when the Law has declared it so plainly, and therefore we hope all honest men will rather joyfully suffer in a good cause, than wickedly Rebel against the express Law of God and Man. And without any Tricks and

Evasions,

Evasions, Comments and Glosses of one or other, will remember they are Subjects and not Soveraigns, are to be governed by the supream Powers, and not govern them. Consequently may lawfully according to truth, righteousness and judgment, swear they will not take Arms by the King's Authority, against His Person, or against any commissionated by him, since St. *Paul* tells us, *They that resist, receive to themselves Damnation*, without exception of any, or any case, and if they suffer wrongfully and as Christians, God will reward them as he did our Lord himself and his Apostles and Disciples.

*As for the form of the words, I abhor this traiterous Position, they are harsh.* If the thing it self be horrid, ought not the words that declare it so to be, harsh also? But why is it harsh, to say I abhor that which is so odious and abominable in the sight of God and men? *Rebellion is as the sin of Witchcraft.* And therefore if Grave Mr. *Calamy* was offended at that expression, it is a sign he was not so judicious or so honest a man as these men would have the World believe, for if Rebellion be evil as it is, and to promise all hearty obedience, and lawful subjection to our Governours be good, nay 'tis our duty, then we may surely without any offence, *abhor that which is evil,* P. 21. 1 Sam. 15. 23.

*and cleave to that which is good.* And it will be our duty to profess so much when we are called thereunto, to give satisfaction to our Governours, and security to the publick Peace.

Another great stumbling block, as they pretend, is the Renouncing the Covenant, now that is proposed in the most moderate terms that can consist with the publick Peace. For all by-matters about it are past over in silence, and they are only required to declare, *There lyes no Obligation on me, or any other person, from the Oath commonly called the solemn League and Covenant, to endeavour any change of Government either in Church or State.* Now when the Kingdom had smarted so many years under this wicked Conspiracy, when a great part of the Nation did still insist upon that pretence to move new changes and disturbances amongst us, how could we ever expect Peace and Settlement, if such men were admitted to be Preachers and Governours, that thought they lay under an Obligation, to bring us back unto the like confusion again? Nay, this same Principle moved the *Scots* to Rebel lately, and even now at this time many of them stand in defiance of the Government; upon the same grounds of pursuing their Covenant, so that when the thing it self is wicked, and it

it has been the cause of so much mischief already, and is a constant pretence for new Commotions; 'tis not only lawful, but necessary to require men to renounce such dangerous Principles, for though some men may have erroneous opinions concerning these matters, that may be born withall while they keep them to themselves, yet when they are vented to cause Schisms and Factions, to disturb the Peace and Unity of the Church, and stir up Rebellions in the State, and men fall to murder and destroy those that withstand such Innovations, 'tis fitting that not only those that are admitted to any Office, but even all private Christians that had been engaged in such a dangerous Conspiracy, should declare their repentance for, and abhorrence of all such Seditious Principles, and indeed the Nation seems to have been rather wanting herein; in the ancient Church, those that had been engaged in any Schism, were put to Pennance and an open acknowledgment of their sin.

Now let all sober and peaceable minded men, consider our case in short. This Kingdom had been governed by Kings and Bishops for 1600 years, and was as happy and pure a Church as any in the World, and upon certain wicked Principles carried on out of Ambition, Covetousness, Envy,

and Revenge, there was raised a Rebellion and Schism with lamentable Murders and Desolations for near twenty years, and our King himself driven away from his own just Rights by his wicked Subjects, after it pleased God to restore him, and the Nation to their ancient Liberties and Possessions, what could be more just and reasonable, than to re-establish the Church and State in that Government, under which they had continued 1600 years before, and to the end that they might not be again disturbed, to require all Preachers and Governours to declare they would not endeavour any alteration of the Government either in the Church or State, and to promise that they will heartily and sincerely conform to the present Constitution, and endeavour to support and maintain it: Does not every Society and Corporation require the like?

And yet these are the main Objections brought against the Church of *England*, and the ground upon which the Non-conformists pretend they are forced to hold up these separate Congregations. And when they give the reasons of their dislike, they all at length amount to no more than this, they have been bred up in Rebellion and Schism, and harboured ill Principles of Government. And they are not satisfied that

they

they can with a safe conscience renounce them. But they neither shew Reason or Scripture, or Tradition of the Church, against the present Constitutions, but hug their own erroneous opinions, contrary to them all. And whereas they farther plead the Obligation they have to preach and uphold separate Meetings, by reason of the great benefit the Nation receiveth from their Instruction, and the advantage not to say the necessity of a Toleration upon that account. I would wish them to consider, which all others are fully satisfied of, that this is the ready way to destruction and to bring in all confusion, else why should the Papists so much promote this way, as is evident they do, by insinuating themselves into such separate Congregations? Nay, has not a little Discourse called *Foxes and Fire-brands* shewn demonstratively, that the Papists first set a foot these clamours against the Church of *England*, under pretence of greater purity, and the necessity of Condescention to tender Consciences? Did not they chiefly procure that Declaration of Indulgence, which Dissenters so much commend? Had not *Coleman* prepared a draught for another, and are we not at this day sensible, that they understand too well what is for the carrying on of their own Faction, and our Unsettlement?

ment? Did we not visibly see that all Heresies, Schisms, Tumults and Disorders did more increase in one year under the Indulgence, than in many before, though the Laws were still in force to restrain them? And have not the Followers of these Conventicles rolled from Schism to Heresie, to Atheism, to Popery, to any thing, and is there not Forty for one of these Sectaries, more now than there were in 1630. before these greater Edifiers fell a building their new way? Nay, are not these Godly people (as they call themselves) upon any trouble or difficulty that lyes upon the State, alwayes adding fuell to the flame, and by their insolent words, against the King and Government, rude affronts to the Gentry and Clergy, and violent threats and holding up of Clubs against their quiet neighbours, in all Elections and publick Meetings, do they not plainly shew that their hearts and their hands are as ready for a new Rebellion, as they were in 40 or 41. and what mischiefs must we expect, if these proceedings should be incouraged by a Law for Toleration, and our Church should be filled with such men, that think it their duty, upon the first opportunity, to destroy it? Men that have souls to save, and lives of their own, and have Wives and Children, and Estates to loose, would do

well

well to look back, and then think, if the ſame Principles, and the ſame tumultuous Methods, will not bring the ſame deſtruction to the Nation, if publickly allowed.

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## CHAP. XIII.

*The fatal Conſequences of Paſſing the Bill, drawn up by Diſſenters in their peaceable deſign into an Act, or any other of the like nature.*

NOW I am as heartily for ſettling of Piety and Unity, and for keeping out Popery, as they can be; and truly I have a tender compaſſion for ſome, that through bad Education, have been miſled, and brought into great Calamities by that means, and I wiſh there could be a way found out, to give them ſome relief, but the method that is now propoſed, will be very deſtructive to Peace and Holineſs.

I do farther in general readily agree, that terms of Church-Communion, ought to be as eaſie as may well comport with de-

cency

tency and order, and reverence to the Catholick and ancient Church, and therefore I hope all Governours will very well consider what Alterations and Changes they make of ancient Orders and Usages, and take heed of requiring Assent to any private Opinions, and late Matters of Controversie, which may be wholly let alone, or indifferently held without any hinderance of Piety and good Order, on either side. Therefore, if there be any Rubricks and Circumstances in the Churches Service, that some people may misunderstand, and interpret farther than they were ever intended by the Church, or any oversight or mistake which with a little Explanation might be amended, I think it very reasonable, that the persons who desire to be satisfied, should apply themselves to the Convocation, and that they should endeavour to remove such scruples.

But that some out of an over-weening compassion, may not hastily be induced to alter those things which are proposed in the Dissenters Bill, I shall shew how much they are requisite to good Order, and the taking them away, would tend to the ruine of the Church of *England*, and all Religion amongst us.

Of

## *Of Assent and Consent.*

'Tis known that these men that desire the Passing of this Bill, though they can joyn in the Common-Prayer, and have no just exception against the Matter of it, yet they count it a poor, cold, and imperfect Service, and think they cannot perform it with that Zeal and Devotion, with which they do Prayers of their own; and as *Calvin* called our Ceremonies *Tolerabiles ineptiæ*, so they esteem the Common-Prayer as a thing only tolerable, but not to be approved, if left to their freedom; and how soon then (as many of them that did conform, have done already) will they bring people to an utter dislike and Aversation from it. So that when it is the great part of Religion, and the chief care of the Church of *England*, to keep up a solemn publick Service of God in Prayers and Sacraments, and to teach people Religiously and Devoutly to perform the same, these men standing off from declaring their Assent and Consent, and keeping themselves free from any Approbation of the Common-Prayer, are at liberty secretly to insinuate the Tyranny of such an Imposition, and the necessity of a more Spiritual Worship, and will never seriously and heartily exhort

exhort people to joyn with such Prayers, so that our Church it self will be turned into a Conventicle, and these men will be let in only to pull it down.

*The next thing is, the Renouncing the Covenant.*

Having then in their eyes, such a ready way to overturn the Liturgy and Common-Prayer, by a little seeming complyance upon their own terms for a while, they have the like prospect, how they may pull down the Church-Government likewise. And in order to it, presently men that are not Episcopally ordained, are by this Act, to be put into equal Circumstances with any that are so, that which the Church of God has ever maintained in all Ages and Times, is given up at once, and we must have persons accounted validly ordained without Bishops when there is no necessity, when the general excuse that hitherto hath been made for such, was only in case of necessity. This does yield up the point, that Bishops and Priests are one Order, and consequently all of equal power and Authority. And when they have brought the people into dislike and Aversation from the Common-Prayer, *&c.* and gained that point, that a Bishop is no better than a

Presby-

Presbyter, but what his Revenues and Temporal Authority makes him, how ready a way is there to insinuate amongst some Envious and Covetous persons, that the order it self is but a useless burden to the Nation, and the Revenues would be better imployed another way, to save the Poor people from Taxes, and help the necessities of the Crown, and so here is not only a plain rode to overturn the Church-Government, but such an inducement which these men will urge to be very plausible and honest, nay, if they will stand to their solemn League and Covenant, as they then may do, it will be their duty to set about it with all their might.

## *Of the Declaration.*

Last of all, lest the King should think of his Grand-fathers Maxim, *No Bishop no King*, and also remember how well it was verified in the Murder of his Father, after they had first thrown down the Bishops; and thereupon should resolutely maintain the Order of Bishops, as a support to the Monarchy, they are not willing to be tyed up to that Government neither, though it be as ancient as *Adam*, and we never had any other, lawfully settled in this Nation, therefore the other part of the Bill is to take

take away that Obligation of declaring that they will not endeavour any alteration of Government either in Church or State, and that it might not be accounted traiterous, to take up Arms against the King, or by his Authority, against his Person, or against those that are commissionated by him, in pursuance of such Commissions, and to reduce these matters of Subscriptions to the State they were in the Thirteenth year of Queen *Elizabeth*, so that then many will think themselves at liberty to urge all their Commonwealth-Principles, by which they carried on their Rebellion in 41. and free to use all the Jesuitical distinctions, that they may not fight against the King, but they may against *Charles Stuart*, they may not oppose him in his Politick, but they may in his private Capacity, or where-ever he does any thing which they think against Law. That is, where-ever he does any thing that they do not like. And that it is a duty they owe the Nation, to remove evil Counsellors, and by force to seize the King, and take him out of their hands. And so from one point to another, till they bring him to the Scaffold as they did his Father, and the Church and Kingdom to the same and worse condition than it was then.

All these matters they will then be able to carry on with more Triumph, and with greater Odium and contempt upon the Church and Loyal Party. For if such an Act pass, then they will say, all the Courtiers and high Church-men, were for tying up our hands, and making us meer Slaves to Monarchy, but the Nation could never bear such an unreasonable Yoke, and therefore have shaked off those bonds and Obligations, and now 'tis confest people have a right to defend themselves, if they think at any time they are tyrannized over and oppressed. So there is a ready way for a Commonwealth, a *Cromwell*, or a Committee of Safety, or any thing that the Fortune of War shall produce, and so Liberty of Conscience is the bate to cheat men of their Liberty, Property, Lives and Conscience all together. Let the World judge whether the Commonwealths-men and Papists, do not work by this peaceable design.

CHAP.

## CHAP. XIV.

*Dissenters Proposals to have Heresie, Schism, Popery and Atheism tolerated in the Nation.*

AND lest they should not be able to bring this confusion soon enough by their own Party, they are willing to take in the help of all the Dissenting Parties that profess themselves Christians amongst us, and to that end move for a Toleration of every one of them in their own way, and taking off all Penal Laws even from Papists also, which the Wisdom and Piety of the Nation have enjoyned for the better inducing all persons to the right performing their duty, p. 32. *What shall we say then to the Papists?—As for the common Papist who lives innocently in his way, he is to us in regard to what he does in private, in the matter of his God, as others who refuse likewise to come to Common-Prayers.——He may hope for the enjoyment of his Conscience as we, without wrong or oppression, and if it be only liberty of Conscience that he seeks, this will be sufficient, that he is not troubled, nor we.*

Sd

So that the upshot of this peaceable design is, to bring in all confusion and Irreligion instead of a well constituted and truly Catholick Church. For whereas now at present the publick Authority of the Kingdom, has sufficiently shewed its care of the true Religion, and made strict Laws, and appointed Governours to see them executed, that righteousness and holiness might flourish in our Kingdom; these Presbyterians, that they might gain their own ends, perswade the Governours to abandon all care of true Religion, and leave men to serve God how they please, or else not at all; for let Atheists say they are Dissenters, and they then are not to be troubled, so that from one of the best and happiest Churches in the World, we are to have none at all by publick Authority: Because every one is to be left to follow his own fancy, without any Obligation to any Ecclesiastical Authority, and so it will be no thanks to the Government, that there is any such thing as Religion amongst us. See therefore the blindness of Faction, and whither Schism and Separation lead men. Is all their Contentions about Ceremonies come to this, that every one must be permitted to do as he list, rather than they should be denyed their humour? Is all their Opposition to Popery, Zeal for

the glory of God, and Contention for purity of Worship, turned to Libertinism and downright madness? Surely time was, when Presbyterians had another Spirit, and did highly abominate such dangerous profane notions, but when once men forsake God's wayes, he gives them up to strange delusions.

But some will say I run the matter too high against them, they are not for an unlimited Toleration, but such as *is consistent with the Articles of Faith*, (i. e. *the Creed*) *a good life, and the Government of the Nation.* These are very good Limitations, if they were rightly and fully understood, but as these men mean in the whole drift of their Book, are such large Conditions, as will take in any Heretick and Schismatick almost in the World, that has but the common prudence of a man to save his skin; to be sure all *Pelagians*, *Socinians*, *Anabaptists*, *Quakers*, will come in for a Toleration, as well as *Presbyterians*, *Independants* and *Papists*.

For they do all profess the Creed, that is, the Apostles Creed in their own sense, and pretend to a good life, that is, soberly to follow that Doctrine which they profess, and at present declare to be for the Secular Government of the Nation. But to believe the Apostles Creed, as it is expounded

pounded in the *Nicene* and *Athanasian*, and most Churches in the World, Protestants as well as others, do profess it; to lead a good life, that is in Conformity to the Laws of God and Man, and to submit to the Government of the Nation, that is, both Ecclesiastical and Civil, as it is now established; that neither Presbyterians nor Independants, nor Papists, nor Pelagians, *&c.* do profess to do: so that not only Papists, but all Hereticks and Schismaticks that now appear in the World, are to be left to their own liberty, and pass unpunished, in order to this peaceable design, and prevent the coming in of Popery. Now is this not the very design that the Papists themselves carry on? Do not they desire, and earnestly strive after this, as the first point to be gained, the better to unhinge men from the Church of *England*, and take them off from all settled and constant Principles? one would have thought therefore, this was rather a Popish than a Presbyterian Design.

Let the World therefore understand, who 'tis that are for favouring Papists, and encouraging them to continue in their Schism and Superstition, not the Church of *England*, that does Enact Laws and Penalties against them, but the Presbyterians, who would have these Laws taken away,

and leave them *to the enjoyment of their Conscience without any trouble.* And yet it must be confessed, that here they shew some Logick and Ingenuity, and plainly own the consequence, that 'tis fit such measure should be allowed the Papists, as they would have given themselves, and the same common rule of Christianity ought to be used towards them, *That we must do as we would be done by, to all men*, p. 33. Since therefore it is their own Argument, that one ought to be dealt with like the other. I may hence rather infer, that since Papists ought not to be let go without punishment, but all reasonable care and means must be used to bring them to the truth, and to hearken to sound Instruction; by the same Law, Presbyterians ought to be dealt with in like manner, that they may be reduced to the unity of the Church.

For though I am not neither for loving Capital punishments, or Cruel torments inflicted upon Hereticks and Schismaticks, yet, seeing they err from the Truth, Christian Magistrates ought to be a terror to such evil doers, and take care that all their Christian Subjects yield obedience to the commands of the Gospel. This is provided for, by several Constitutions in the body of the Imperial Laws, and constantly practised in all Christian Kingdoms and Societies,

ties, and by these means the disturbers of the Churches Unity, have been much suppressed. But these Presbyterians, though they profess the Parish-Churches are true Churches, and there now lyes an Obligation with a very strict tye, to engage all men to Communicate with them, and serve God in a true Church, yet that they may be gratified in their own imaginations, would have all these motives taken away, and men left to be *Pelagians*, *Anabaptists*, *Quakers*, *Socinians* or *Atheists*, and so Members of no Church at all.

But this is but only for Seven years, p. 44. *Until by another Act of Parliament or a Convocation, those that are fit to be tolerated, and the intolerable be distinguished.*

So that for Seven years they would have no publick Religion vindicated and maintained in the Nation, and by that time they may think, when Hell has been let loose so long to rage amongst us, and men for Seven years have lived without any Government and Controul, they shall have conjured up the people into the same humour that they were of in 41. and have made their Party so strong, that they can give Law to the Nation, and then they begin to talk of a Convocation. Hitherto it is only the Parliament must do all, till they can get

ſuch a Head as to model a Parliament according to their own humour. But after Seven years confuſion to Arm themſelves, then we hear of a Convocation again, and Liberty of Conſcience muſt be taken away, I ſuppoſe, when a Presbyterian Convocation ſhall enjoyn the Covenant again, and ſhall turn out of Houſe and Home all that will not take it, and ſo diſtinguiſh thoſe that are fit to be tolerated, and the Intolerable. Here then they follow the Maxim of the Papiſts, as in many other things. When the Government is againſt them, then all Penal Statutes muſt be taken away, and 'tis all the reaſon, that men ſhould be permitted to enjoy the Liberty of their Conſcience, though all Hereticks and Atheiſts be allowed upon the ſame Principle; but when they are uppermoſt, and have the Power in their hands, then all are Malignants and Intolerable, that do not embrace their Errors and Novelties. So that Religion, and Peace, and Order, may ſink or ſwim, if they have their own Wills, 'tis all one to them, for they cannot but know, when all Penal Laws are taken away, that compel men to live in obedience to ſound Religion, and Diſſenters left to try their tricks amongſt them, the humour of the Common People will quickly lead them into the by-Paths of error, and not long

after

after to mind no Religion at all, that so they may follow their Lusts and Pleasures with lesser check and controul. But these are no inconveniences with them, but may be all swallowed, if Presbyterians be but gratified by it.

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## CHAP. XV.

### *Dissenters wild Notions of Schisms.*

AND now I have shewed how manifestly this peaceable Design does go about to bring in all Confusion and Irreligion for the present, and tend to the utter ruine and overthrow of the Church of *England*, let us see what a hopeful Government we should have under such Projectors, and what Settlement they are like to make, that have no better sense of the Government Christ left in his Church, and vent such wild Notions about Schism, p. 32. *If the supream Authority then loose our Obligation to the Parish-meeting, so that we are bound no longer; the iniquity we say upon this account is not to be found, and the Schism gone. Lo here, a way opened for the Parlia-*

*ment (if they please) to rid the trouble and scruple of Schism at once out of the Land.* But what shall become of the crime and guilt of Schism all this while? Can the Parliament rid that out of the Land too? If they could do that too it were brave, and then the motion ought to be considered. But if the sin of Schism will still remain, 'tis fit the scruple should continue to keep many from running into it. And 'tis fit the trouble also should remain, that those that are actually engaged in it, may be induced to repent, which many Worldly-minded and ambitious men would never think of, if they are permitted to indulge their own humours, without any trouble and inconvenience. *But in their affliction they will seek me early*, Hos. 5.15.

But can the Parliament take Schism out of the Land? How and which way? If they would remove all such Schismatical Teachers as these, that blow the Trumpet to Schism and Sedition, and carefully see their own Laws moderately executed, that they have made to take away Separation, and bring men to Peace and Unity, that is a likely way indeed; and we have observed, that when the State has appeared to put these Laws in Execution, our Churches have been presently thronged, and most men have thought of returning to

their duty. This was visible a little after His Majesties Restauration, and a little before the late Indulgence in 71. but as soon as that came out, how were Sects increased, Schisms multiplied? Men that had lived in all obedience and Conformity before, then thought it a fine thing to Rove and Ramble up and down from Conventicle to Conventicle, from Sect to Sect, and were pleased with the novelty and licentiousness that they had got. So that this Proposal of Toleration, is not only a means to encourage those that are already engaged in Schism, to continue so, but by experience is found the most effectual way to multiply new swarms of Schismaticks, and to draw away all the ignorant and unstable (which are not a few) into God knows what miseries and distractions. But that is no inconvenience to them, so long as they can have their own ends, and ruine the Church of *England*, which this bugbear word Schism does much hinder them to do. Heresie they can turn off with a distinction, and Atheism may be concealed. But *Schism* and Disobedience, contrary to an Act of Parliament, are such terrible Scarecrows, that *English* men cannot swallow down without some trouble and scruple, and therefore they would fain have the Obligation of the Act of Parliament

taken

taken away. And for the Obligation of the Gospel, that they could manage well enough, and tell the People twenty Stories and Devices to wipe off their troubles and scruples about it.

Yet farther, are these men Divines and Schollars that talk after this manner? Who ever did account it Schism in the Gospel sense, and as the word is now used amongst Christians, to disobey the unjust commands of the Civil Magistrate? Were Christ and his Apostles Schismaticks? Were all the Primitive Christians Schismaticks till *Constantine*'s time? Nay, were there not Schismaticks all that while the Church was a Society that had Laws and Government contrary to the Laws of the Secular Princes? For does not St. *Paul* tell the *Corinthians* that there were Schisms amongst them, and do we not find the *Novatians* accounted Schismaticks, and many others long before *Constantine*'s time? Nay moreover, were not the *Arians* Schismaticks, under the Reign of *Constantius* and *Valens*, though they had the Edicts of the Emperor to favour them, which were then of as good Authority as our Acts of Parliament are now with us? Or if we should ever have a Popish Parliament, that should command us to go to Mass, and abolish our present Constitutions, should we be Schismaticks

maticks for not obeying them? I hope not, there's no such matter. These men much mistake the nature of a Church, and the Constitution of our Kingdom. Christ has Pastors and Teachers in his Church, and has promised to be with them to the end of the World, and commanded all good Christians to obey them, and as they value the commands of Christ, and their own Salvation, so they must live in the Obedience and Communion of these Pastors; this these men know very well, and can plead and urge it when time is, and therefore their Schism is not formally in disobeying the Act of Parliament, but in separating from the Unity and Communion of the Church, which did subsist before the Magistrates favoured it, and may continue again, though Kings and Parliaments should leave off to Protect it; and men would be Schismaticks notwithstanding that should in such a case separate from her Communion. Kings may dye or be murdered, (From the hands of all Traytors and Murderers, God preserve them) and Parliaments may turn Rebellious and Apostatise, at least may vary from their former Piety, but *Christ liveth for evermore*, he is *the same yesterday and to day, and for ever*, And he has founded his Church upon a Rock, and the Gates of Hell shall never

Mat. 16.

Isa. 30.

prevail

prevail against it, and his Teachers shall be no more removed into corners, but shall stand so long as the Sun and Moon endure, *Jer.* 33.

And as Christ has instituted Governours in his Church, and promised his perpetual continuance with, and preservation of them, so the Constitution of our Kingdom does reserve to the Church, all that right which Christ has given her, and the great Charter of all our priviledges begins thus, *We have granted unto God, and by this our present Charter have confirmed for us and for our Heirs for ever, that the Church of* England *shall be Free, and enjoy all her whole rights and liberties inviolable.*

And even before the *Magna Charta* it self, in *Henry* the Third, the Bishops and Pastors had the Government of this Church, which they derived from Christ, and People were bound to obey them as his Ministers, and all that Kings and Parliaments have done since, is by way of Cumulation, and adding the Authority of the Civil commands to the Churches Constitutions, and obliging men under Temporal Penalties to yield obedience to the Church, so that if these were again taken away, the Church would still have that Authority which Christ had given her, and men would be Schismaticks that should withdraw themselves

selves from the Communion and Obedience of those Ministers which Christ has set over them. And that the Laws of the Land do plainly own this Authority in the Church is evident by the 39. Articles, which do clearly take off all power of ordaining Ministers, preaching the Word, Administring the Sacraments from Kings and Princes, and declare them to be Offices wholly belonging to the Bishops and Clergy. And the same Articles do plainly say, they ascribe to the Kings and Princes no other Authority in Church-matters, than what did belong to the Pious Kings of *Israel.* Accordingly the Power of Ordination, as it was given by Christ to his Apostles, to be committed to faithful men, who by orderly Succession should continue the same office of Governours in the Churches still, and ever was, reserved to the Clergy. So that the Bishops choose whom they will please to ordain, they give men the care of souls, they take in, and cast out of the Church. This Authority they had from Christ, *As my Father sent me, so send I you,* and in their Commission they have the whole World committed to their charge, and this Commission is to last to the end of the World. *Go make Disciples all Nations——And lo I am with you alwayes unto the end of the World.* So that for men

Art. 37.
Art. 23.
Art. 33.
Art. 20.
John 20.
Mat. 28.

to

to talk of the Peoples power of choosing their Ministers, is a groundless whimsie, without any colour or Foundation in the word of God. The Apostles had Commission to make Disciples of the whole World, and this Commission they were to transmit to others to the end of the World, but no Law of Christ did ever oblige them to ask the Peoples leave, or desire their approbation, or stay for their consent, any more than for a Testimony of mens sober life, and orderly and unblemisht Reputation.

These men pretend to be great maintainers of Property, and the liberty of the Subjects, and 'tis very well so to do in a Regular way, for we are, God be thanked, Subjects not Slaves, and have Liberties and Properties of our own, which the Laws are to maintain. And as particular men have their Liberties and Properties, so the Church has her Rights and Priviledges, both from Christ, and from the favour of Christian and Pious Kings and Princes, and these, *Magna Charta*, and the Laws of the Land, reserve unto her. Now as every Bishop has by Authority from Christ, power to teach and instruct, and exercise his Pastoral Authority over all that are committed to his charge, so the bounds of every Bishops Dioceses are settled by common consent;

consent, and by the Laws of the Land, as much as any man's private Estate is, or the Jurisdiction and Revenues of a particular Colledge or Corporation, whereupon 'tis the method of our Government, never to alter Property, or take away Peoples Rights without their own consent. Oftentimes the Parliament do make Laws and Rules by vertue of their general Commission, as Representatives of the Kingdom, for the better maintaining and guarding of mens Liberties and Properties, but they never pretend to take away the Property it self from any man, but by his particular consent. Therefore if the Parliament should take away those Penal Laws, and the civil Obligation that they have enacted to compel men to obedience to the Church, that would not any way excuse Dissenters from Schism, or free them from the Obligation they had to obey those Spiritual Governours which have the Rule over them, whose right is from Christ, and therefore no man can take it away while they continue in their charge, and 'tis against the nature and constitution of our Government, to dispossess men of their Properties, much more of that right which they have from Christ, and the Property remaining, the Power of governing remains, and the duty of obedience is a consequent upon it: And so they must

must be Schismaticks however, that do not observe it, *Heb* 13. 17.

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## CHAP. XVI.

### *Of Pluralities.*

*The Dissenters design to undo many conformable Clergy-men, and discourage all industry and improvement in learning in many others.*

AFter they have laid the Foundation of Disorder and Confusion, so as to destroy the Church it self, they proceed to make a Proposal to the Parliament, to ruine and starve many of the Orthodox and conformable Clergy, and disable others from being so useful and serviceable to the Church and Nation as now they are, that the Non-conformists may have better means and advantages to hasten the Churches destruction, that is, by taking away all Pluralities, and setling the present Non-conformists upon their own terms, in vacant places, p. 43. Now alterations of this nature do not use to be made to dispossess

dispossess men of their present Possessions, which must needs prove very mischievous to many who upon the confidence of such a right they had, have entered into many Covenants and Obligations, that it will prove to their great damage if not utter undoing, to be deprived of it. But if it be thought convenient to change such a thing, it is by making it unlawful for any to have the like Dispensation hereafter, but at present to let persons quietly to enjoy what they possess. But in this Proposal an honest, pious, learned and conformable Curate, that has with great pains brought his Parish to be pious and peaceable Christians, must be turned out to the wide World, and a Non-conformist, that has lived in disobedience and Schism, perhaps was a great Incendiary in the late Rebellion, had never any Regular Ordination, must be put in, and yet these poor People must have no other to Administer the Sacraments to them, and have the direction of their souls, when perhaps they are not satisfied that he is a Minister at all. This is setting Wolves over the Lambs, and Leopards over Kids, and the ready method to put a Non-conformist into the Church, and the honest Conformist into a Barn. Surely if Pluralities are to be taken away, 'tis fit the honest and able Curate should be con-

tinued in the Charge, and not be exposed to Starve; and that People should have a Minister of whose Ordination and sound Doctrine they are satisfied of, and who has been approved and licensed by the Bishop as the Laws of God and Man do require, but it seems to be very hard, that an unordained Incendiary, should be put into a conformable and orderly Parish, without the approbation and License of the Bishop, or that a Bishop should be obliged to Institute a man that does not conform to the orders of the Convocation.

But then as for Pluralities themselves, as they are now permitted, I do not see that they are for the prejudice, but many wayes for the great advantage of the Church, and none that do not run into the wild Notions of Independency, I think can have any reason to speak against them, as they are bounded by the present Laws. For Christians being Baptized into the Faith of the Catholick Church, they are to remember they must live and act as parts of that one Body, and therefore profess the Faith and keep the Unity thereof, so that they must not follow their particular Minister, but as he does direct them according to the rule of the Church. Which is the order and method which Christ himself has appointed. 1. That the Church

Uni-

Universal, or the body of Pastors in general should take care to condemn all Heresies, and quiet all Schisms that might lead people into danger, the national Church should accommodate these rules to the condition of each Kingdom or Government, the Provincial Church does yet more nearly provide for the orderly execution of these rules, and the Bishop with his Priests and Deacons, do more particularly apply all these orders to the several circumstances of each private Christian's duty and concerns, and after this manner is our Church now constituted, and thereby the greatest and most immediate care for the applying of all these rules, does lye upon the Bishop and the Priests under him. The principal care indeed lyes upon the Bishop, for he is not only to look to the people that they do their duty, but to the good qualifications of the Priests also; and therefore he ought in the first place, if any, to complain, but he can have no reason to be aggrieved at it, for he by the advantage of Pluralities, can commit the charge of the People to two able and faithful men, instead of one only, and compel them both to do their duty. And ought not the Bishop in reason to presume, that a grave learned man having the inspection over a Parish, together with a younger hopeful

person, is like to see matters more effectually managed for the good of the people, than if it were wholly left to the young man alone?

Neither can the people have any reason to complain, for by the mutual ease and help they will give one another, they may both have the more leasure to follow their Study, and improve in knowledge, and also be more at liberty to attend the necessities of their Flocks. And certainly 'tis much more for the peoples benefit and advantage, to have the care and instruction of a more grave and experienced man, together with their young Curate, than altogether to take a man as they find him, and be tyed to him for forty years together, without any variety or relief in case he should prove Weak, Negligent, or Factious.

So that all the reason of complaint, if there be any at all, must be in the Curates themselves, and younger Clergy, who might some of them, hope to be Rectors, if Pluralities were taken away, whereas now they are only Curates. But the complaint is not laid here, nay, they are not thought worthy of any consideration at all, but are to be turned out like Dogs to starve, after all their honest pains and faithful Service, and Non-conformists are to dispossess

both

both the Rector and Curate. But perhaps ſome would think they are only out in that Propoſal, and if the honeſt Curate were inveſted with the Rectory, it would be well enough. That caſe therefore is to be conſidered, whether it be better generally ſpeaking for the Clergy now, than it would be if Pluralities were taken away. Now I think if matters be weighed impartially, we ſhall find it every way better, both for them and for the Church alſo, that Pluralities are allowed. For by this means, a young man that cannot live in the Univerſity any longer, being bred up under the advice and direction of a learned Miniſter, and taking his directions and method, is much advanced in his hopes of being an eminent Schollar, and the expectation that he may thereupon be taken notice of by the Biſhop, or ſome neighbouring Gentleman, and ſo preferred to conſiderable places, will be ſtrange motives to improve in his Studies, and to demean himſelf ſo as to gain a good eſteem for his Piety and Learning. Farther, it will be a means to invite men of the fineſt Parts, and greateſt Abilities into the Service of the Church, when they ſee there is ſuch encouragements to be had.

But ſome will anſwer, there are Biſhopricks and other Dignities beſides, to invite eminent men, and to ſtir up others. There

are so, I acknowledge, to the great honour of our Nation, (and I wish an envious and a covetous Generation do not rob us of them) and they have that good effect, as to encourage and bring many learned men into the Church, but these Dignities are but a few in comparison of the number of the Clergy, which ought to be encouraged, and do very well deserve to be rewarded by the Church. And though perhaps all are not provided for according to their merit, yet the encouragement that all may hope for in their time, by means of the allowance of Pluralities, does raise the expectations and stir up the industry of many that think themselves utterly void of all likelyhood of any other advancement.

So that when the necessities of the Church will be better provided for, people having two able men to look after them, instead of one only; and when the advancement of learning is like to be more promoted, the Wealthier part of the Clergy being enabled to store themselves with Books, and the inferior encouraged to hope they may one day by their Learning and Piety, arrive to the like Dignity, it must needs be for the great benefit of the Church to continue Pluralities.

Besides

Besides, by this means a learned City Minister that has but a small Revenue there, may have the assistance of a better maintenance from a Country Living, to which he may sometimes resort for his own and the Peoples benefit, and not be tempted to bend to the Peoples humours to get a livelyhood. Matters may be so ordered, that a small Vicaridge of a Factious Market Town, may be supplyed with a learned and able Minister, by the assistance of a neighbouring Benefice, that has but a small Flock, and a large Revenue.

But some will say, men often put in pitiful, ignorant and weak Curates. And would not he be as weak and ignorant altogether, if he were Rector or Vicar? And are there not Rectors and Vicars sometimes that are weak and ignorant? Nay, if that be all the complaint, the case is better for the Pluralist. For if there be a weak Curate, that may be made up somewhat by an able Rector, or the Curate may be removed, and a better easily put in his place, or else he will have all the motives in the World to amend and improve himself, lest he be put out. But if the Rector or Vicar be weak and ignorant, there is not so easie a help for it if he be tolerably competent, and when he knows he is in for his life, and

can hope for no other preferment, he will never take care to improve himself.

Our Author does farther move the Parliament to take Cognizance of Pluralists, for the preventing an *idle, scandalous, covetously-overgrown, unprofitable Ministry*, p. 33. But how does Pluralities make men so? in the nature of the thing it is otherwise, the more work men have to do, and the greater encouragement they find, the more diligent and industrious they will prove. But I suppose he meant some Pluralists are so. But may not some also be thus to blame that are not Pluralists? An idle and covetous man will be so, if he has but one Living, and a diligent and conscientious man will faithfully discharge his duty if he has two. But to argue, The more men have, the worse they will be, is a good Argument for Levellers, and may be as well used to prove all the Nobility and Gentry ought to part with most of their Estates, and become Farmers. Riches and Honours are Blessings from God, and may be means of doing good; if men abuse them to ill purposes, that is their fault, but ought not to be used as Arguments, why other men should be deprived of their Possessions, but in an orderly way. If therefore any Pluralists are thus to blame, let them

them be ſuſpended, and if they do not amend, let them be deprived of both their Benefices, but let not ſober and diligent men want due encouragement, becauſe ſome others are to blame, and make ill uſe of the Churches favours to them.

I plead not in behalf of any covetous or uſeleſs Drones, but for the encouragement and better maintenance of many diligent and learned men, which cannot be provided ſo honourably for, as the Churches Patrimony will allow, but by the permiſſion of Pluralities. And I ſuppoſe theſe Pluraliſts are or ſhould be imploying their time in other places for the benefit and Service of the Church. Neither would I have or think it reaſonable, that any Pluraliſt ſhould leave his Cure without a ſufficient and able Miniſter alwayes reſiding upon, or ſo near his Cure, as to be ready to attend all occaſions of his Flock; nor is it fitting that the Curate ſhould be without a comfortable maintenance according as the place will bear. And when the Churches Patrimony is wholly beſtowed upon men that labour in her Service, and every Pariſh is provided of a Miniſter approved of by the Biſhop, what ground can there be for any juſt complaint, or accounting Pluralities to be ſuch grievances? Is there any thing in Scripture or right reaſon, that makes

makes it necessary, that one that Preaches to Thirty people in a Country Village, should have two or three hundred a year, and another that Preaches to two or three thousand should have but 30 *l. per annum*, because the Revenues of the Parishes happen to be so widely unproportionable?

And there is as little reason that a learned man should be tyed up to this hard choice, when he may have the oversight, and look after both, either to have a great maintenance and a little Flock, or a great Flock and a little maintenance.

God Almighty therefore, as he has left the care and Government of his Church, to the Bishops and Pastors thereof, so he has committed her Patrimony and Revenues to their distribution, and I hope the secular Powers will leave those matters in the hands of them with whom they are intrusted by God. If then they take care that every place be provided of an able Minister, where the maintenance will allow it, and every Minister have a comfortable allowance, God and men will commend their wisdom, if they allot some qualified Persons to have the charge of more Parishes than one, and also a more plentiful maintenance for their encouragement, and the very hopes of this will stir up all the Clergy to be diligent and faithful in their places,

but

but where there is no farther hopes, many good men are apt to be remiſs in improving their Studies. So that it is an eaſie matter for People that little mind how they ſlander their Brethren, to throw abroad wild aſperſions, and to heap up the words of *idle, ſcandalous, covetouſly-overgrown, and unprofitable*, with many more ſuch like expreſſions, and then affix all upon Pluraliſts, and ſay Pluralities are the cauſe of all. But I doubt, if they would rightly conſider, they might find as great faults amongſt thoſe that have but ſingle Benefices, as amongſt Pluraliſts. And time was, when it has been truly replied to a Miniſter that preached againſt Pluralities and Non-reſidence, that his neighbours Pariſh was better ſupplied in the Rector's abſence, than his was, while he was reſident upon it. But all the poſſible evils true or falſe, muſt be thrown upon Pluraliſts as ſuch, becauſe they are the men that have leiſure and abilities to counterwork and lay open all their Factious and Schiſmatical deſigns, and have learnedly refuted all their Murmurs and Cavils againſt the Government, and are able to bear up their heads againſt all the contempt and ſcorn that ſome envious and turbulent men would caſt upon them. They are men that malign Religion it ſelf, or elſe the peace and proſperity of the

Church

Church of *England*, or here and there are Politick, to curry favour with the people that thus decry Pluralities; for they find by experience her cause is so good, that while the Clergy have Learning and Wealth to maintain the justness thereof against all Faction and Opposition, and in some measure keep up the Authority of the Church of *England*, and their own Honour and Dignity, 'tis in vain for them to hope to overthrow it, but they know, if they can make the Clergy poor and ignorant, then they will be able to trample upon them as they please, make them bend and stoop to any base and mean complyance, and so instead of Governing their Flocks, they will be made Slaves to their humours, and wholly governed by them, so that 'tis not the care of the Flock, but envy at the Authority and Learning of the Shepheards that makes men write and declaim against Pluralities.

CHAP.

## CHAP. XVII.

### *The Charity shewn by the Church of* England *towards Dissenters.*

BUT all this while (some will say) here is no thought of Charity or Tenderness to the two thousand silenced Nonconformists, yet there is more Charity shewed to them than they shew to themselves, and as much Tenderness as to any man who was formerly ruined and undone by them for his Loyalty, and keeping a good Conscience. Where are any of them punished or called to an account for their former actings and miscarriages? Have not both Church and State forgiven them, and left them in the same condition with other Christians and Divines? Is there any other measure used to them than to the conformable Clergy? and have not many that were great drivers that way, enjoyed as much of the Churches favours as the best in the Nation? Or was any turned out for any thing that he had done formerly, and was now willing to amend? That they know, they

they must not, nor cannot say. So that they can blame no body but themselves, or the ill advice of their own Party, for they turned out themselves, silenced themselves, and then complain of the Churches hard usage.

'Tis true indeed, they must say, we might have kept in, if we would have subscribed. But there is the hard dealing we complain of, that we were obliged to such Subscriptions and Declarations. But do not all Christian Churches observe the like method? And are there not harmonies of Confessions, and Oaths of Canonical Obedience, required generally in all places, to keep Clergy men to one uniform Agreement and performance of their Duty? That they must acknowledge also to be usual, and the constant practice of the whole Christian Church. But the matter of these Subscriptions and Declarations is the thing they complain of. But to that I have spoken already, and shall only add, there is another instance of the Charity of the Church of *England* towards them, which is greater than they have for themselves; for the Subscriptions required, are only to such things as 'tis fitting they should profess and observe; and the Declarations are against those Opinions and Practices, which formerly led them and many others into great

Schism

Schism and Rebellion. Now, can there be any easier satisfaction required of Offenders, than only to renounce their former errors, and promise to amend, and this without any manner of reflection or difference between them and any others? The Church is rather too mild and easie, than too rigorous in this matter. The Discipline of the ancient Church in such cases, was to make such men come and make a solemn and publick Renunciation of their error, and profess an open Repentance for what they had done. But all this is past over in silence, and they are left to make their peace with God and their own Consciences, and only to make such Declarations and Subscriptions as may assure the Church they will avoid the like miscarriages for the time to come. But rather than do that, they will silence themselves, and run into open Schism and Separation, and while they keep such reserves to themselves, 'tis better to let an Enemy appear so, than to let him in, secretly to work his ends under the colour of being an outward Friend, and a false-hearted Brother. So that we must still say, they can blame no body but themselves that they are silenced, they must answer it to God that they have thrown themselves out of the Service of the Church, by their own humours or mistakes,

for

for the Subscriptions and Declarations cannot be shew'd to be against any Word of God or any Doctrine of the Catholick Church in any Age, and are owned to be lawful by ten thousand Clergy-men in this Nation, against which they oppose the judgment of two thousand that silenced themselves Eighteen years ago, never considering how many of these have upon better thoughts approved of these conditions, and those of the greatest eminence, as Dr. *Conant* formerly Divinity Professor in *Oxford*, and Dr. *Dillingham* once Vice-Chancellor of *Cambridge*; and how many others have been since dead, so that perhaps, there are not scarce five hundred of those still living, and must our Church be torn in pieces because five hundred will not comply with it, when we have ten thousand that have declared these things may lawfully and profitably be done?

CHAP.

## CHAP. XVIII.

### *Mr. B's Objections against Conformity, considered and answered.*

THAT I might leave nothing unconsidered, which may be the ground of any scruple, that the Church of *England* has dealt hardly in her Constitutions, or required any unjust Conditions of Conformity, I will examine the other Objections that are pretended against them. Which Mr. *B.* ushers in with this Preface, *But the fullest decision of this case*, [Of their Non-conformity, *&c.*] *will be from their cause it self.* So that here we may expect their chiefest strength. *The Liturgy and Canon, 1. obligeth us to refuse no Child that is offered us in Baptism.* If Mr. *B.* will allow that equity which is supposed to be meant, and alwayes intended by sober men in serious actions, here can be no ground of any Objection. Take it therefore but thus, as it ought to be understood. No Child offered by his Parent, or other Surety that has power to educate it in the profession

Apol. P. 166. n. 5.

See Rubr. before Baptism, the Parent shall give knowledge thereof.

that is to be made at Baptism, ought to be refused. For Christ's Commission is, *Baptize all Nations*, and therefore all Children have a right to it, if there will any body seriously offer them, who have power to educate them in that profession. And the Parent is to offer it, that is, the Father, Mother, or other that is *in loco Parentis*.

2. *The Rubrick pronounceth the baptized Infants, so dying certainly saved.* The Scripture sayes the same, *Gal.* 3. 27. *As many of you as have been baptized into Christ, have put on Christ.* The Apostle does not say, have put on the profession of Christ, the outward badge, but *have put on Christ.* And the Church of God has taught the same in all Ages, and the contrary is *Pelagian* Heresie, publickly condemned. But let us hear Mr. *B's* Exception, *Not excepting any Child, of any Infidel or Atheist, or open denier of a life to come.* Parents with us, do not stand Sureties for their own Children, but others, professed Christians, the case therefore is, this baptized person, who has power to see a Child educated in the Christian profession, offers it to Baptism, which is administred to it. To say the unworthiness or the sin of the God-father or Father, can deprive the baptized Child of the benefit of God's Ordinance, is a monstrous opinion, without any ground or colour,

Titus 3.

Can. 29.

colour, and contrary to the word of God, which tells us under the new Covenant, God will not take up that Proverb, *The Fathers have eaten sower Grapes, and the Childrens teeth are set on edge, but every man shall dye for his own iniquity. The righteousness of the righteous shall be upon him. And the wickedness of the wicked upon him.* 2. 'Tis contrary to the nature of a Sacrament, which is God's Ordinance, and confers Grace where the receiver puts no bar, as Infants cannot, and not where by-standers, or others neglect their duty. When was it ever asserted in any setled Church, that the actual Sanctification of the Sponsor, was necessary to the Child's Regeneration?

Jer. 31.29. Ezek. 18.2

3. *When the baptized Children can say the words of the Creed, the Lord's Prayer, &c. though they know not what they say, they are confirmed by the Bishop.*

4. *Being confirmed they are to be admitted to the Lord's Supper, though they know not what it meaneth; yea, they are compelled for fear of Imprisonment and ruine, to Communicate.*

The Rubrick is, *When they come to competent Age*, and the Canons do injoyn the Minister all diligence in Instructing, Catechising, and Examining the Youth and common people, and then the Minister is

Rubrick after the Catechism Can. 51. 61

to present them to the Bishop, and none are to be offered, but such as *Fidei suæ rationem norint reddere*, that know how to give a reason of their Faith, *&c.* Is that *though they know not what ti meaneth*? And then the Minister has not only Power, but is commanded to suspend from the Communion, those that give occasion of Scandal, till the Objection against them be removed.

Rub. before the Communi. can. 26. 27. 109.

And as for the Compulsion that is complained of, people are to be first compelled to be instructed in their Catechism, and made able to give a reason of their Faith, and live in all Conformity to the Rules of the Church, and avoid all scandalous and other crimes, and then exhorted to prepare themselves worthily to partake of the holy Communion. And because many, through idleness and sloath, will neglect their duty, therefore they are punished, but not till sufficient admonitions, and after a long time to consider and prepare themselves. And does not Mr. *B.* often say, and approve the same? *I deny not but Magistrates may moderately drive men to hear God's Word, and to do the immediate Duties of their Places.* And is not that a Duty for Christians to receive the holy Sacrament? Things are so prudently ordered in these matters, and so much is left to the Ministers discretion,

See the Exhortation to the Holy Communion.

Treatise of Episcop. Pag. 144.

discretion, that there can be no possible ground of complaint.

Object. 5. *When they are Sick, if they will say they repent and desire it, they must be absolved in absolute terms, though they give the Minister no satisfaction that they are truly penitent, and have lived*, &c. This is not fairly construed, but stretching words beyond all reason. If the words had been only, *if he repent, or say he repent*, it must be supposed seriously and gravely, as to outward appearance. But the Churches condition of Absolution is, *if he humbly and heartily desire it.* And then, though Absolution be in absolute terms, yet tis alwayes understood to avail only, *Clave non errante*, and the Penitent is supposed to understand it will do him no good, unless his Confession and Repentance be full and sincere. Let persons observe therefore whether Mr. *B.* has dealt fairly in this Objection, to leave out such full words, as *humbly and heartily desire it*, to make it seem odious.

Rubrick before Absolution.

Object. 6. *Being dead, we must pronounce our hope except*, &c, *that God in mercy hath taken to himself the soul of this our dear Brother out of the miseries of this World, though they were Atheists*, &c. *and never so much as said, I repent.* Mr. *B.* does confess in other places, supposing the Orders of the Church

were observed, these words might well enough be used. If therefore all the Dissenters would come in and help forward Discipline, this Aspersion would be taken away. Therefore they will cause Divisions and spoil Discipline, and breed Atheism, and then urge Objections which they have been the cause of. But let us consider the words as they lye in the Churches Office, which Mr. *B.* has ill jumbled together. As to the words *Dear Brother*, all Christians are our Brethren, and their Souls ought to be Dear to us, though some more than others. 2. Tis *in great mercy that God has taken to himself* any wicked man, to judge him equitably himself, and not leaving him to the Devils pleasure. And Secondly, preventing him from increasing his torment by longer continuance in sin. But then some will say the hardest words are yet to come. *As our hope is, this our Brother doth.* This may be considered in general as they are subscribed to, and then supposing the order observed, which the Church has prescribed, within our Subscription we alwayes suppose, there can be no doubt, but in the judgment of Charity we ought to say, *As our hope is, this our Brother doth.* But then as to matter of Fact, if a case does happen otherwise, may not the Minister desire a neighbour that

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is a stranger to the case, to bury such a person, without giving any reason, and he knowing nothing to the contrary, may charitably pronounce, *As our hope is this our Brother doth*, which is as faint an expression as a man can use, or else in that case he may refuse to bury him, and acquaint the Bishop with his reason, who no doubt will easily excuse him, if the case be evident and notorious. For the reason of the Law is, to prevent all peevish, humerous, and careless neglect.

Object. 7. *And the Discipline of the Church being managed by one Lay-Chancellor and his Court, with small assistance in a Diocess of many hundred Parishes, is utterly uncapable of calling one of an hundred to Repentance, or keeping clean the Church.* If all the whole burden lay upon some few persons, there were a great deal of weight in this Objection, but there are belonging generally to the Cognizance of such causes, Arch-deacons, Commissaries, Officials, several Surrogates, and the Ministers of every Parish, whose Principal work is, to instruct, reprove and excite men to Repentance, and if they neglect to hear them, they can suspend them from the Communion, which is no small part of Discipline, and then complain of them to the Court, (or mind the Church-warden to

do his duty,) where they may be publickly excommunicated, and if there were as many more presented as there are, the Court could easily hear and give right judgment concerning them. But if upon publick Examination, the crime be not legally proved against such a Person, or he does hypocritically submit, without any real amendment, the Minister may admit him to the Communion notwithstanding, as our Saviour did *Judas*, without any scandal or blame, for no external judicatures can provide against Hypocrisie, neither must any body be condemned and shut out of the Church and from the Priviledges thereof, without proof of his crimes, so that if there be Information and Witnesses, the Judges of the Bishops Courts can easily decide all Controversies of this kind, as well as the Twelve Judges do all the Civil and Criminal Misdemeanours of the Kingdom, that come to any open contest before them. And how Mr. *B.* should make an Objection here I cannot understand, since here is much better care taken than in his Model, for a Minister may do as much by our present Constitution, as he supposeth his Parochial Bishop to do, unless he will take off the liberty of an appeal, which the Law of nature, and the Constitution of all Churches allow. And is not the

the Minister like to deal better with a stubborn Offender when he has the Authority of the Bishop, the Court, the whole Diocess, and the Law of the Land against him to bring him to shame, than by his own private Conviction with a few of his neighbours? and may not the Minister and Congregation too be very faulty? And then in his Parochial Episcopacy, I do not see any remedy; but in our way both Minister, People and Bishop also have Superiors to look after them, and see to the keeping up of good order, and exercising Discipline in the Church. And then as if Mr. *B.* had given such invincible reasons, he sayes, *These are much of that which Non-conformists refuse to subscribe their full Assent and Consent to, and to Covenant never to endeavour to reform, for which they suffer the loss of all.* But how falsly the Churches Rules are misrepresented, her equitable meanings perverted, and upon the whole matter, how frivolous the Objections are, I leave all unprejudiced persons to judge. As for what is added concerning Perjury, God forbid that any should mean that, much less desire any one to do it, but if they think that is the case in Conformity, we pitty their weakness, and commend their honesty in avoiding it, and if a bare pretence, and saying so were enough, a

*Quaker,*

*Quaker*, an *Anabaptist*, a *Socinian* and a *Papist*, may equally complain of the Mischief, Impositions and unjust Conditions of Conformity that are required of them, as I have heard a *Socinian* say, that it would never be well till our Doctrine was reformed. And *Sandius* has written to the same purpose.

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## CHAP. XIX.

### *Of the Ecclesiastical Courts.*

OF all the clamours against the Church, none is greater or louder than that against the Ecclesiastical Courts, and whether there be any reason for it, besides humour and frowardness, I will now enquire. But before-hand, I must desire the Reader to set aside the thoughts of all personal defects and miscarriages that be in this or that particular man, or here and there an under-Officer, which no body does or ought to defend, and which no Government, nor Society of men, can ever prevent. Supposing then a learned and pious Bishop, diligent and skillful Officers, and the Authority

thority of the Church restored to what it was in 41. before the Dissenters had taught the people to cast off all reverence and just fear of their Governours and their Ecclesiastical censures.

Matters being in this posture, by the inspection and care of the Bishop, every Parish will have a Minister setled amongst them, or so near, as to attend all duties belonging to his Office, and there will be Prayers and Sacraments duely administred, the people instructed, the Children catechized, and all Christian duties carefully performed; this was done actually, and might be done still, did not Dissenters raise Disputes about Liturgies, Surplices, and other decent circumstances of Worship, to amuse the People, who would quickly be quiet if they would let them alone, and live in publick Communion with the Church, Reverence towards their Bishop and Minister, and neighbourly Friendship one towards the other. And what could any Country desire more, and would not this be an invincible Bullwark against Popery, Rebellion, and all other distractions?

The Ministers defects considered.

But we will go on, and suppose a Minister does not do his duty as he should do: how easily can the Bishop reprove him, and in case of perseverance in his neglect or miscarriage

carriage suspend him, and place another in his room? or if he be none of the ablest Clerks, send now and then a neighbour-Minister to assist him, or go himself sometimes, and have a more particular eye over such a Parish? and this is frequently done.

The Peoples defects, and Ministers power over them.

But we cannot alwayes suppose that people will be so orderly, and live as they ought to do, let us consider therefore, how such cases are provided for. And first what power the Minister of each Parish has over them? Now, supposing they are licensed Preachers, they are by their Office to Preach the Word, Administer the Sacraments, visit the Sick, and reconcile private Penitents, and therefore they can reprove and exhort all negligent and careless People, confer with, and labour to satisfie and convince all erroneous and doubting or despairing Christians, suspend men from the Communion, and bind them *in foro Conscientiæ*, under peril of damnation, till they give him reasonable satisfaction of their orderly and Christian Conversation. And what can Dr. *O*'s Congregational Pastor, or Mr. B's Parochial Bishop in reason do, or desire more, unless they will make him a *Muggleton* to Damn and Save whom he please, without giving an account or allowing any redress,

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in case of error or too hasty and peevish rejection? What means then all this outcry that Mr. *B.* does so frequently make? *What must a City or a Diocess have but one School-master? Shall a University have no Governour but the Vice-Chancellor? Shall all the Patients of a Diocess have but one Physitian?* But is that our case Mr. *B*? is the power of Preaching the Word, Administring the Sacraments, reconciling private Penitents, reproving, exhorting, and convincing gain-sayers, suspending from the Communion till submission and satisfaction given to the Minister himself or a Superior, binding *in foro Conscientiæ* in private offences, nothing at all, unless he be altogether absolute and independent? and are Ministers degraded and deposed from their Offices, because they are lyable to errour? and in case of grievance and complaint, 'tis fit some higher Authority should hear the matter, and if occasion require give relief. So that this is our case, every Parish has his Teacher and Governour, as well as every Colledge its Master, every School its School-master, and every Sick man a Physitian, to heal all the Distempers of his Soul in his own Parish, if he will be orderly and take his wholsome Medicines, and if they do their duty as they may and ought to do, there is no need of coming

near

near the Bishop, but once for Confirmation, in their whole lives, all other Offices may be fully, and sufficiently performed by their Parish-Minister, how contemptibly soever Mr. *B.* and the Dissenters do represent their Authority.

But suppose all the Ministers Endeavours, Reproofs, and Censures, prove in vain, and people grow unmasterly and stubborn, too obstinate and unruly for him alone to govern, and so their offences become open and scandalous, is it not for the Ministers advantage, that there is a higher a greater power than his to deal with them; and either he himself can complain of them, and present them to the Bishop, or else he may charge the Church-Wardens, who are upon their Oath obliged to do it, to ease him of that burden, and if they neglect their Office, he can suspend them from the Communion till they obey his commands, *Can.* 26. so that if the Minister can prevail upon his Parishoners by the Obligation of Conscience and his own Authority all is well, and he may and has power to keep his Communion pure, and exercise as much Discipline as Dr. *O.* or Mr. *B.* in their Assemblies, but if they will not be governed by him, he can suspend the Church-Wardens from the Communion till they complain to the Bishop, and so call in the help of the

Church

Church to his assistance: And let us follow the matter thither; Now a careful Minister will never put the Church-warden upon such a presentment, or his neighbours to such trouble, till the crime be notorious and proof manifest, (for if it be otherwise, he must be tolerated as well as secret Hypocrites) then the Bishop may easily Convict him, and confirm the private censure of the Parish-Minister, and publickly Excommunicate him, and denounce him in the Cathedral or Mother-Church, and his Parish-Church, and others round about also, and so give notice and charge to all the whole Country to shun him as a Heathen and a Publican, and all Christian-Churches in the World, are bound to esteem him so in like manner, and shut him out from their Communion; and is not this a better and more effectual way of Discipline, to preserve the Church pure from Heresie, Schism and Profaneness, and make the Offenders ashamed, then the private censures of Dr. *O.* and Mr. *B*'s Congregational Bishop in a corner?

But if the Offender, when he comes before the Bishop, does promise to submit and take an Oath to obey the commands of the Church, then Penance is injoyned, and he is Admonished to certifie his orderly behaviour to the Bishop; and what farther

ther can be expected, or who can require any more? Neither is this only in speculation, but actually practised almost every day, and multitudes are by this means kept from many scandalous offences, and others are brought to Repentance and a Holy Conversation, and were it not that Dissenters provide shelters for them, and so upon the least threatning or distast, they did flock to them, and laugh at all publick censures, visible purity might be generally kept up, and the World would see by experience, that the Episcopal Government, is not only the most ancient, but the most effectual to preserve Unity and Holiness in the Church.

But it will be objected, the Bishop does not know the temper of the man, the Quality of the Witnesses; because he lives at such a distance, and has so many under his Charge; and therefore how can he judge what is fit to be done? the personal care is committed to the Ministers of each Parish, in all ordinary cases, and they are here and there some difficult cases only, and notorious open offences which come to the Bishop, which need no other knowledge of the person, than the clear proof of credible Witnesses, that he is guilty of them, and thereupon the Bishop is to proceed to injoyn him Repentance, which if he refuse,

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to Excommunicate him as I said before. Many thousands of these cases may be easily heard and decided if the persons appear, in a very short time by the Bishop and his assistants that act in his name; and therefore the ordinary number of people in a Diocess, may be sufficiently governed and inspected by the Bishop, so as to keep a visible profession of purity in Religion, for there needs no long conference, the question is only, Guilty, or not Guilty? Do you Repent or do you not Repent? Which are quickly decided.

But is that enough only to say it, I repent? He is not only to say I repent, but to make solemn profession thereof, either in the Church, or before some publick persons, and this is all that any external judicature can require. And unless there be extraordinary signs of thorough Contrition, time is, and ought to be set for them to shew some fruits of Repentance, before they be admitted to the Communion; which the Minister and Church-wardens of each Parish are to certifie to the Bishop. So that if the Bishop alone were personally concerned to inspect the whole Diocess, then it was impossible ever it could be done; but since there are so many Clergymen under him to attend his charge in every Parish, and only the weightier matters,

or points of Controversie, that cannot be ended in each Parish, that are brought to him or his assistants, he may very well keep all in good order, supposing the Ministers do their duty, as well as the twelve Judges by the help of the Justices of Peace, do determine all the Temporal causes of the Kingdom without any failure of Justice on their part, except in time of publick Sedition and Rebellion.

And if Discipline in the Church be now not executed as it ought to be, it is because Dissenters have made a Schism, which is an Ecclesiastical Rebellion in the Church, and people Mutiny and refuse to be governed by their Bishops. In such cases no general rules can be fixed, but the Bishop and his Clergy must take the best course he can on all emergencies, and this is our case at this time by the disturbance the Dissenters give the Government both in Church and State; and when multitudes do thus Excommunicate themselves, till matters are brought to a Settlement, or there be some prospect of it, and open divisions, and setting up of Churches against Churches be taken away, 'tis not to be hoped that Discipline will have that effect it ought to have.

CHAP.

## CHAP. XX.

### *Of Lay-Chancellors.*

THE Church indeed does speak much of the Bishop who is a learned and pious Divine, but we see little of him, but are turned over, God help us, to a Lay-Chancellor, sir *Timothy* I do not know who, and he must Lord it over us, and Excommunicate us as he pleases; this I confess does need some Explanation. And first it is to be noted, that the Lay-Chancellor is no part of the Hierarchy, or constituted by any Law of the Church, neither is there any Law to require that there should be a Lay-Chancellor at all, only an Act of Parliament in *Henry* the Eighth's dayes does empower Doctors of Civil Law, though not in Holy Orders, to sit Judges in Ecclesiastical Courts, if they be lawfully commissioned so to do, and therefore they are no part of the Government, which our Declaration does forbid men to endeavour an alteration of, and to be no exception against it. Let us then enquire into the

reason of their admission; and first, the chiefest is for the upholding the study and profession of the Civil and Canon Laws, which is very needful for the Government, and there is little encouragement and practice of it any other way.

But must the Church be harassed and undone, to breed up men to serve the State? Cannot the Civil Government provide for it self, without laying such an unsupportable load upon the Ecclesiastical, *&c*?

If the Government were setled, and things brought into order again, I do not see, as the Laws stand, that there could be any ground of complaint in this matter, for there are many intricacies in the forms of Law, by the granting the Cognizance of Testaments and Administrations, Matrimonial causes, and Suites about Alimony and Divorce, petty Tithes, Dilapidations, Defamations, *&c.* that require a man expert in the Forms and Rules of Canon and Civil Law, and they are of too mean a nature, many times for the Bishop to employ his time about them; therefore as *Moses* did appoint Judges and Officers to examine all lesser causes, and the weightier were brought to him; and St. *Paul* when he had the care of all the Churches lying upon him, is not to be supposed personally to inspect every little matter, but only to

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have a general eye to publick Peace and Order, and decide the greater matters which could not be ended without the interposing of his own Authority: So the Bishop in reason, and by the constant allowance of the Church, is permitted to have his Officers under him, to take off a part of his burden in ordinary matters, and to dispatch business when he is Sick or otherwise imployed, and then the cases of Legacies, Alimony, Dilapidations, *&c.* being matters of *Meum* and *Tuum*, why may he not appoint an expert Doctor of Civil Law to examine them without any hurt to the Church?

But how can he Excommunicate? He does not, nor cannot excommunicate, for that is only an Ecclesiastical censure. But the Church in that case has Decreed, that in matters of instance and *Meum* and *Tuum*, the Sentence of the Lay-Chancellor should be Obligatory unless suspended or retracted by an appeal, and thereupon does pronounce all persons contumacious and Excommunicate that do not submit to it, and require the Minister upon a Certificate thereof, to denounce him as such, declared and pronounced so by the Laws of the Church. And herein the Church did follow our Saviour's direction, who does expresly say, If a man will Sue thee at the Law, and take away thy Coat, let him

See Can. 1571. C. Cancel Commiss. *&c.*

have thy Cloak also, much more then does require us to submit to the Sentence of paying a Groat, &c. neither can he be a good Christian, that will neither appeal to prove the Sentence unjust, nor satisfie the legal dues, which the judge has Decreed he ought to pay, and therefore in all cases of instance the Church may very well declare those Excommunicate that do not appeal, nor obey the Sentence of a Lay-Chancellor, without other hearing the matter over again, if the person be able to pay. So that no man is excommunicated only for a Groat, but for contumacy and injustice, which are damning sins, when obstinately persisted in against publick Admonition and command to make satisfaction, and he is able to do it.

But the Lay-Chancellor does also judge in Criminal causes, and matters purely Spiritual also, as Heresie, Schism, &c.

He is allowed in such cases, to examine into the forms of the Law, and see that the Proofs and all matters relating to the Sentence be duely observed, but he is not impowered to excommunicate or pronounce the Sentence, that the Bishop or Ecclesiastical judge himself must only do, or some other Grave Divine appointed by them, and so lawfully Authorized by Christ and his Church to excommunicate all obstinate

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and impenitent sinners. *It is provided as often as the censure of Excommunication is to be inflicted for the immediate punishment of any notorious Heresie, Schism, Simony, Perjury, Usury, Incest, Adultery, or any other grievous crime, the Sentence shall be pronounced, either by the Arch-Bishop, Bishop, Dean, Arch-Deacon, or Prebendary (so that he be in Holy Orders, and endued with Ecclesiastical jurisdiction) in his own person, together with such Company and assistance as may conduce to give the greater Authority to the thing. And lastly, that every Vicar-general, Official or Commissary, that has not taken Holy Orders, shall call and associate to himself some learned Priest, impowered with sufficient Authority, either by the Bishop himself in his jurisdiction, or the Arch-Deacon (being a Priest) in his jurisdiction, and he shall pronounce the Sentence of Excommunication for Contumacy, according to the direction of the Judge then present.* So that in all cases of instance, the Law does suppose a man that does not prosecute an appeal is justly condemned, and thereupon order the Minister upon Certificate of his refusing to obey the Sentence of the Judge, though a Lay-man, and to denounce him as excommunicate, though in those cases also, usually there is a Clergy-man to pronounce the Sentence. But in all Criminal matters,

Conslit. 5. 1597. c. de excess. cler. excom.

the case is to be particularly considered by the Bishop or Ecclesiastical Judge himself, or a Priest, appointed and delegated to that purpose by the Bishop, and so by the Act of the Church; and consequently he refuses to hear the Church, and is excommunicated by her, that will not obey the Bishop, or a Priest appointed by him to hear and determine such matters. And does not this look much more like the Act of the Church, when it is done according to publick Laws and Canons of the Church, in a formal way of Judicature, in a known certain place, whither all may resort, and by a man expert and long imployed in such affairs, than to leave it to the Arbitrary discretion of every Parish-Priest, whom Mr. *B.* and Dr. *O.* have exalted to the order of an independent Bishop? So that our Saviour's words, *Tell it to the Church*, may very well, notwithstanding their Jeers and Reflections, be interpreted to belong to the Bishop and his Court, and such other Judicatories which the Church in all Ages has appointed, to examine and determine all matters of Controversie and publick scandal, that did any wayes disturb or pollute her Communion; neither can there any just exception be made against our present Constitutions in this kind. Whether some Regulations might not be thought

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of, to prevent the abuſes that may happen from ſome ill men, I leave it to the prudence of our Governours to conſider.

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## CHAP. XXI.

### *The State of the Controverſie between Mr.* B. *and me enquired into.*

HAving as near as I can, conſidered and anſwered all the Objections made againſt the Church of *England*, and ſo juſtly called this Diſcourſe an Apology for it, I will now deſcend more particularly to my own juſtification againſt Mr. *B*'s Exceptions to me, and I find it a much harder task to know what they are, than to anſwer them; for he refers to no words that I wrote, and does not particularly point out any Doctrine or Poſition that I laid down, but I ſuppoſe would have me included in the merits of the cauſe in general, and thinks that the Objections and Anſwers diſperſed up and down in his Apology, do ſufficiently invalidate all that I had wrote againſt the Proteſtant Diſſenters. And if that be his meaning, it will be ſtill very hard upon his own Principles,

to

to know what 'tis he can object against me, he does so fully grant almost every thing that I contend for, in order to the Unity of the Church, and putting an end to all Murders, Rebellions, Tumults and Schisms, to propagate Religion, which were the chief designs of my Writing. As first, *When Pastors by Concord, or Magistrates by Laws, have setled lawful circumstances or accidents of Church-Order, Worship or Discipline, though they be in particular but humane Institutions, it is sinful disobedience to violate them without necessary reason*, e. g. *Parochial Order, Associations, Times, Places, Ministers, Maintenance, Scripture-Translations*, &c. ibid. *'Tis Schism when men separate out of an unrulines of Spirit, because they will not be governed by lawful Pastors in lawful things, as Time, Place. Order*, &c. Again, Apol. p. 148. *The main body of the Non-conforming Ministers, as far as I could ever learn did judge that the ordinary Liturgy appointed for the publick Worship was such, as a good Christian may lawfully joyn in.* Nay he sayes himself, *Having perused all the Forreign and Antient Liturgies extant in* Bibliotheca Patrum, *I doubt not but our own is incomparably better than any that is there.* And yet farther, *I know how unable the old Separatists were to answer the many Arguments of the famous*

Plea for Peace, p. 49.

Apol. p. 9.

P. 8.

*famous* Arthur Hildersham, John Paget, William Bradshaw, Brightman, John Hall, *and other old Non-conformists, for the lawfulness of communicating with our Parish-Churches in the Sacraments and Liturgy.* So that the Pastors and Magistrates both together, having agreed in certain Order, Worship, Discipline and Association and such a publick Liturgy, which the main body of Non-conformist-Ministers confess it is lawful to joyn in, and those Separatists are never able to answer the reasons of the Non-conformists for the lawfulness of communicating in it, and thereupon 'tis sinful disobedience and unruliness of Spirit to separate from our lawful Pastors in these lawful things; and consequently it must be their duty, constantly to joyn with our Church in her publick Prayers and Sacraments, or else they are guilty of Schism; and this was that which I did contend for, and Mr. *B.* does, as well as I, condemn all the Independents, and Presbyterians, that withdraw from the Communion of our Church for Schismaticks on that account.

But what must be done to these Schismaticks? Must they be suffered to go on in their own sinful disobedience, and seduce others to their Party, and so overturn the Peace of the Church?

Mr.

Treatise of Episc. P. 44. Mr. *B.* says, *I deny not but the Magistrate may moderately drive men to hear God's Word, and do the immediate duties of their Places* —— *I acknowledge, 1. That Magistrates, Parents and Masters may force their Subjects to use those means which tend to make them Christians. 2. Accordingly may use the like force with their Subjects who are Christians, to cause them to use the foresaid means of hearing and reading and Conference, for the curing of their dangerous errors or sinful lives* —— *4. We doubt not but Magistrates may restrain false Teachers from seducing others, and drawing them from God to sin.*

P. 193. And this is the substance of what I pleaded for in my Chapter of the unreasonableness and mischief of Toleration. Neither did I design any more in my whole Book, but to shew that all persons ought to communicate with the Church of *England* under the Guilt of Schism, and that Christian-Magistrates ought to use their Authority to induce men to do their Duty, and by moderate Penalties, not putting them to death or cruel torments, to hinder them from Separation, and gathering into Conventicles; that being united in the Principles of our Orthodox Religion, they might live in Peace and Godliness, and not engage in Plots and Conspiracies to destroy one another. And hitherto I do not see but

Mr.

Mr. *B.* and I are fully agreed, and earnestly contend to the same purpose; and why does Mr. *B.* call me one of *Rehoboam's* Puny Counsellors, for this which he himself does advise?

But where then do we differ, and why does Mr. *B.* pretend his Apology to be answer to me? I will set down his own words, which I think do fully express his meaning in short. *We profess therefore, that though we take not our selves bound to prefer our preaching before other mens, nor to tye our selves just to numbers and circumstances of Time and Place, nor to draw a Party from the lawful publick Ministers to our selves, nor to Preach at all where there is not real and notorious need; yet do we take our selves bound on pain of God's displeasure, and of Damnation, to exercise our Ministerial Office as we are able, in a pious, peaceable and loyal manner, as poor assistants to those faithful Ministers that have publick allowance and encouragement, notwithstanding any Prohibitions or unwillingness of those that are against it. And if this profession shall teach any to conclude, that therefore Bonds and Imprisonment, or Banishment must restrain us, the will of the Lord be done——But we must suffer without resisting or reviling.* If this had been alwayes the temper of the Non-conformists, and were the real case of

Apol. p. 19

of them all now, all good men must needs pity their condition, and some means or other would be quickly found out to quiet all our Dissentions; but the whole transactions of the late Rebellion, the innumerable Sermons and Writings that plainly shew another Spirit, and the dayly experience of that insolence, scorn and petulancy they shew against the whole order of our Church, does plainly convince us, nay, the Seminaries to breed up a Succession of unlicensed Preachers, is a demonstrative Argument that they have another design to carry on, and are far from the Moderation Mr. *B.* here pretends to; and therefore whatsoever good meaning he may have, yet this modest pretence of his, will uphold them in all their Extravagancies, and fill the Church with endless Schisms and Confusions.

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CHAP.

## CHAP. XXII.

*The true point in difference between Mr. B. and my self considered.*

FROM the words but now set down, it does appear, that Mr. *B*'s great Controversie with me, is for justifying their silencing, and maintaining that they ought not thereupon to preach in this Nation without publick License, or keep any separate Meetings, which Mr. *B*. does think himself bound to do, *under pain of God's displeasure and of Damnation, notwithstanding any Prohibitions* of his Superiors against it; and he does endeavour to prove it by several Arguments, but they do not at all come home to his purpose, for they only prove that Ministers ought not to desert their calling in general, or neglect the exercise of their Office when they are lawfully authorized and required to do their duty, which I do as much own and contend for as Mr. *B*. himself; but none of his Arguments do in the least prove, that he ought to exercise his Office in *England* in this or that Parish, or where he pleases himself,

himself. Where is there any Law of God to require him to exercise his Function here against the Laws and Constitutions Ecclesiastical and Civil of the Nation, where there are other lawful Ministers duely setled in all places already, to exercise this Office? And what Order, Discipline or Concord could ever be kept up in the Church, if every body might take that liberty to call a Congregation together, where, and when, and as oft as he pleases, and be tyed to no Rules, but those of his own making? For Mr. *B.* sayes, *He is bound notwithstanding any Prohibition*, and so a *Socinian* will say, and a *Papist*, a *Quaker*, an *Anabaptist*, a *Mahometan*, a *Jew*; and can it be supposed that God has left the Government of his Church to such uncertainties? Tis plain he has not, for the Scripture sayes, *The Spirits of the Prophets are subject to the Prophets*, much more then, inferior Ministers in the Church are subject to others. And then the Apostle gives a reason, *For God is not the Author of Confusion but of Peace, as in all Churches of the Saints*, plainly intimating, for Order and Peace sake, in all the Churches, the Spirits of the Prophets must be subject to the other Prophets, and the Spirits of the Pastors to the rest of the Pastors, and consequently there needs no External force to stop

1 Cor. 14. 32, 33.

ſtop their mouths, and moral ſilencing is ſufficient, and is all the Authority Chriſt gave the Officers of his Church, and that he has backt with power enough to make any man ſubmit, *For if he neglect to hear the Church, let him be unto thee as an Heathen man and a Publican.* Mat. 18.

And as the Scripture is plain againſt Mr. *B.* ſo the Laws and cuſtoms of all Churches do condemn it for Schiſmatical, for a man to come into another Miniſter's charge, and there exerciſe his Office without his leave and conſent, and againſt the publick Conſtitutions of each particular Church, wherein he thruſts himſelf. If Mr. *B.* could ſay, we were no true Church, and Salvation could not be had in our Communion, then I confeſs notwithſtanding any Prohibition, he might be bound to preach the Goſpel amongſt us, and any man that is really perſwaded ſo of us, may think the like, but this Mr. *B*, and Dr. *O.* does not nor cannot pretend, and therefore 'tis againſt all reaſon and the rule of all Churches and Societies whatſoever, for them and other men to thruſt themſelves into another man's charge, not only without lawful allowance, but contrary to the expreſs Laws of that place where they come.

And the reaſon of this is plain in nature, becauſe 'tis impoſſible to keep men in any

obedience to their Governours, and Peace and Concord amongst themselves where this liberty is admitted, for Jealousies and Emulations will alwayes arise, and people are naturally apt to be mutinous and unquiet upon the least suggestion, and will grow into comparisons between licensed and Non-licensed Preachers, and when an unlicensed man does find pitty and favour amongst the ignorant multitude, flesh and blood will tempt good men to insinuate the ill management of affairs, and lessen the reverence and esteem they should have for their lawful Superiors, and by degrees work them to be clamorous and greedy of changes, and what Piety and Love will be promoted by persons, whose fancies are heated with new Models and Projects, and disaffected against their lawful Governours? That time which should be spent in subduing their Lusts, Reading and Meditating God's Word, encouraging one another in Holiness and the continual Service of God, will be employed in murmurs and making Parties, Plotting and contriving how to destroy this, and set up another Government. And this was evidently the business of the late swarms of Lecturers before the Wars, who did by that means prepare the peoples minds for those changes, and afterwards by their *Curse ye* Meroz, stir them up to effect such designs. But

But Mr. *B.* is sensible 'tis against all reason, that every pretender should be allowed to Preach. Therefore, he sayes, 4. *If a Heretick or intolerable person must set up a Preacher, or if any turn Heretick, the Orthodox Churches are (after due admonition) to renounce him as unacceptible of their Communion, that he may be shamed and avoided. 5. If yet he continue obstinate, and do more harm than good, the Magistrate is Ruler, and must restrain him, and deny him leave so to Preach in his Dominions.* Plea for Peace. P. 99.

But what is this to Mr. *B's* Preaching, who does a great deal of good by it? To which I answer, that which I said before will unavoidably follow, it will be a means to breed Jealousies, Murmurings, secret undervaluing of their proper Governours, and consequently Schism, Faction and Sedition, and therefore all preaching against the allowance of Authority in true Churches where all things necessary to Salvation are to be had, was ever condemned and accounted Schismatical by all Churches and most sober Divines, as Mr. *B.* cannot but well know.

But Mr. *B.* sayes, *He does preach but as a poor assistant to those faithful Ministers that have publick allowance.* What Mr. *B.* intends has not that good effect, for 'tis not an assistance but an hinderance, for the Apol. p. 19

people are by that means kept from fixing themſelves ſtedfaſtly to the Church of *England*, reverencing thoſe faithful Miniſters which are allowed, as is notorious in all experience. And though Mr. *B.* owns himſelf as a poor aſſiſtant, others who preach by the encouragement of his example, do formally boaſt themſelves for better and properer Paſtors, and plainly oppoſe and revile the Church, and draw Parties after them from her Communion. If it be left to every Preacher's diſcretion that will ſet up himſelf, under pretence of doing more good than harm, and being a poor aſſiſtant to carry on the main work of the Goſpel, as they all ſay they do, it will be impoſſible ever to prevent ſuch Diviſions and Confuſions.

*Object.* But if they preach any Faction or Sedition, or any thing in derogation of the Government, or allowed Miniſters, then ſilence and puniſh them, but if they think it convenienteſt ſo to do, they will cry out againſt Perſecution, as much as if they were not allowed at all. But farther, who ſhall inform the Governours of their miſcarriages? Their own Party will not, and every ordinary man is not capable to diſcern their miſchievous Inſinuations. The Governours may appoint ſome. So that there muſt be a new charge brought upon

upon the Nation, to maintain ſo many Miniſters as Spyes over the unlicenſed Preachers, and the Government will be perpetually diſturbed with hearing and puniſhing ſuch offences, and the peoples minds alwayes diſtracted with Contentions and Oppoſitions. Therefore right reaſon as well as the conſtant order of all Churches do direct, that where there is a publick Service, which 'tis lawful for Chriſtians to joyn in, as not only Mr. *B.* but the main body of Non-conforming Miniſters do confeſs, 'ours is, and where Salvation may be had in the Communion which is allowed, no men ought to ſet up ſeparate Congregations, nor upon any pretence, preach without Licenſe ſo to do, under the Guilt of Schiſm, and diſturbing the Peace of the Church.

Mr. *B.* being well aware of this, ſayes, they are not to preach, but when they ſhall do *more good than harm.* But who ſhall judge of that? For ſuppoſe we allow Mr. *B.* to judge for himſelf in things that concern his Perſonal duty and behaviour, yet in things that belong to the publick, and have influence upon the Peace of the Church and State, as all publick Preaching, and calling a Congregation together has, that in a true and ſetled Church, muſt not be done by private men alone, againſt

the will of the Governours, for 'tis not their place to judge of publick matters, besides, no man ought solely to be judge in his own case, whether he does more good than harm, for men are apt to be too partial and favourable to themselves, neither is a private man in a capacity to judge truly when his labours do more good than harm; for though the work he does, in it self be good, and the intention truly Pious, yet the example may be very dangerous, and the consequence fatal to the publick Peace, and that a private man may see at least and repent of, when the mischiefs cannot be prevented. Therefore let every man keep within his own bounds, private men to private duties, and leave the publick to those who are publickly authorized, and that is keeping in God's way, and is a far more likely means to do good, than for private men to set up themselves against publick order and command.

But Mr. *B.* has one farther answer still, that he does only preach where there is Apol. p. 19. *real and notorious need.* Now that he supposes does happen in two cases. Where the Minister is so scandalously weak, that he is not able to instruct the people in things necessary to Salvation, or else the Parish so vastly big, that the people cannot joyn with their Minister. These do at first seem colour-

colourable pretences, but will appear little to his purpose, and altogether groundless to authorize his Preaching.

1. That is not the case of the hundredth part of the dissenting Preachers, so that they are all condemned for Schismaticks, according to this last refuge in their defence. Come we to consider the other mens cases. And first, where the Minister is scandalously weak, but who has judged him so, have they modestly represented the case to the Bishop, and have they his judgment that he is scandalously weak? If so, the Bishop may, and will remove him for Insufficiency, or send him a Co-adjutor, this is frequent and common. No, that they must confess they have not, nor ever went about it, but they judge so. What a hard case then the poor Clergy of the Church of *England* are in, if they had not more merciful Judges. To be judged, condemned and executed, for that is all one to be deposed from the hearts and reverence of their Flocks, wherein is their greatest comfort, because a private Whisperer shall inveigle and tell the poor people he is insufficient, and he will teach them and instruct them better, and be never so much as heard, or have his case considered but by his accusers.

But ſuppoſe the Miniſter of the Pariſh to be really none of the greateſt Clerks, does he not officiate in his place duely and gravely, and Adminiſter the Sacraments according to publick order? So that here the publick Service of God is ſufficiently provided for by the Church, and that they cannot fail in, and perhaps he may perform it more gracefully than a much abler man. And then in the very Churches Adminiſtrations, there is the Creed, the Lords Prayer, and the Ten Commandments, and the Catechiſm, wherein are contained the ſubſtance of every man's duty, beſides Homilies appointed by the Church, and if any one deſires farther Information, there are multitudes of excellent Sermons which he may read at home, and many other good Books, or he may remove to another Pariſh, or in caſe of any difficulty or ſcruple, he may go to the Biſhop or ſome other conformable Divine for his inſtruction, how then can there poſſibly be ſuch *real and notorious need* for the Non-conformiſts to Preach. And the like anſwer may very well be given concerning the great Pariſhes where the Churches will not contain the Inhabitants, they may in that caſe go to other Churches or Chappels, till care be taken to erect more Churches, which ought to be done.

I would put it to Mr. *B*'s own Conſcience, whether he thinks there is a man in the Kingdom, that, generally ſpeaking, might not find room in one Pariſh Church or Chappel or another, almoſt every Lord's day, if he did but uſe the ordinary diligence which he does about his other affairs, at leaſt ſo as to joyn in the publick Prayers and Sacraments, which are the principal duties of ſolemn Aſſemblies, to which indeed Preaching the Word and Catechizing are very well joyned, and it were deſirable that all Pariſhes were ſo ordered, that all the Inhabitants could conveniently hear in their own Church; but though that be not done as yet, they may go to others where they have better convenience, and adviſe with able Miniſters in difficult matters in the mean time, and uſe their utmoſt endeavours to have more Churches erected. I am confident there is not a man in the Nation that can ſay, but that he might have had opportunity of joyning in publick Prayers and Sacraments, and be fully inſtructed in all parts of his duty, (if he did deſire it) by the Conformiſts of the Church of *England*, and it muſt be every man's own willful neglect, if he want convenient means of leading a Chriſtian life, and in the Communion of the Church of *England*, and then where is this *real and notorious*

*need*

*need* for Non-conformists Preaching? Mr. *B.* if he would seriously consider it, cannot but know that the cause of the great ignorance and Debaucheries that he complains of, proceeds from the contempt of Ecclesiastical Authority, which his Writings have as much contributed to as most mens, for by this means the lazy and careless will not come to learn and be instructed, and the profane will not be brought to practise what they know, and while there is this crowd of Sects, and such hot disputes against Episcopacy, and the force of the Churches Excommunication, 'tis impossible that Discipline should have any effect towards outward Reformation, for multitudes can never blush or be ashamed, neither will Excommunication be dreaded while men can run over to another Society, and be embraced by them, and have persons about in every corner, to tell them the Churches Excommunication signifies nothing.

Did the Dissenters make it their business to assert the Churches Authority, and tell all their Followers that a man excommunicated by his own Bishop, for not coming to the publick Service, and joyning in Prayers and Sacraments, or for any evident breach of the known Gospel-duties, was cut off from the body of Christ, and the Communion of the faithful all over the

World,

World, and that it was Schism for any Church to receive him into any other Communion for Christian Worship, till he did declare his repentance and submission to his own Bishop, as the Canons of the Council of *Nice* did declare, and the universal Church ever taught, and thereupon avoid them as Heathens and Publicans, then there were some hopes of Reformation, and that Discipline would take effect, for 'tis not for want of knowledge that Drunkards, Adulterers, and most profane persons perish, but out of unrulines of Spirit, because they will not practise what they know concerning these matters, and so the ignorant and lazy do know they are in a wrong way, but since they find no Temporal inconvenience by it, they are contented to please their present humour, and never think what will follow upon it, therefore if Dissenters were really in earnest for Peace and Holines, instead of declaring against Diocesans, crying out upon Persecution, they would joyn to encourage Discipline, and assist the Bishops and Governours of this Church in restoring that reverence and Authority which is due to their lawful censures. But instead of that, hideous out-cries are made, the Kingdoms undone, Souls perish, and multitudes are damned, because 1800 silenced themselves eighteen

years

years ago, and would not ſubmit to thoſe rules which were neceſſary to the publick ſafety, and promiſe to uphold that Government under which they lived, though there have thrice eighteen hundred grown up ſince, as able, and it may be much abler men than they, and yet ſtill the clamour is freſh of eighteen hundred Non-conformiſt Preachers, without which Religion muſt ſink, and the Church be deſtroyed, and without any conſideration how many of theſe have conformed ſince, and theſe of great eminence, Dr. *Conant* Titular *Regius* Profeſſor of *Oxford*, Dr. *Dillingham* Maſter of *Emanuel* Colledge, and Vice-Chancellor of *Cambridge*, Dr. *Fog*, *&c.* and how many more of them are dead, yet eighteen hundred muſt keep up the noiſe, and to make up a round ſumm, ſometimes it muſt be enhanced to two thouſand. If Mr. *B.* had ſeen thereupon our Pulpits empty, our Church doors ſhut up for want of Miniſters, the people groaning for want of opportunity to ſerve God and receive the Sacraments, then there had been ſome ground of complaint, but neither can we ſee nor hear any want of theſe in any publick Congregation.

But we muſt ſuppoſe there was ſome inviſible excellency in theſe eighteen hundred, that was the life and ſoul of Religion

on in this Nation, though no body knows why, or upon what account. And the eight thousand others that continued still in the Church, must go for nothing, nor the conformable Clergy that returned to their Charges from whence they had been driven by the Rebels, but all's undone, unless the Hedges be broken down, and Non-conformists brought into the Church with Triumph, to let in the Confusions of Forty one, and fall heartily to work to destroy the Church of *England*, for else they are no otherwise silenced than other men are, and they would be silenced in *France* and *Holland* or any other Christian Church, if they would not promise to live peaceably and not go about to overturn the Government, and this is all that is required of them, and they rather choose to silence themselves, than to tye up their hands from endeavouring Changes and Alterations in that Government, that Order, and those Circumstances and Rites the Christian Church ever had, and most setled Churches practise or approve of, and how just and equitable they are in themselves, the foregoing discourse I hope will satisfie all reasonable and unprejudiced men, and consequently Mr. *B.* and his Brethren must bear the blame for silencing themselves, but upon the whole matter, have no reason

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to complain of the Church of *England*, who has been too favourable in admitting them without publick Pennance, rather than any way rigorous in laying hard Impositions.

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## CHAP. XXIII.

### *What is to be done to prevent the Effusion of Blood, and settle Peace and Holiness in the Nation.*

THough Mr. *B.* is pleased so notoriously to usher in his Declamation against shedding of Blood upon the account of Religion, with Reflections upon me, and then to go on to insinuate that I was an abetter of the Cruelties of *Gardiner*, *Bonner*, *Calvin*, *Beza*, yet how much injury he has done me by it, every one that looks into my Book cannot but see. For they will find it was my chief design to prevent these mischiefs, and to perswade all sober persons to renounce these Sanguinary Principles of Papists and Dissenters, and seriously to endeavour after the publick Peace and Settlement by uniting to the Church of *England*, which was established

blished according to the Word of God, the Laws and Canons of the general Councils, and constant Tradition of the Catholick Church. This Mr. *B.* does not nor cannot refute in one particular, but in every point sayes the same thing all along that I do, as I have shewed in this discourse, but only when my Arguments, and his own downright Positions, came to be applyed to his own case, then he starts at the Conclusion, and sayes, the case is altered, as the great Lawyer did, and Mr. *B.* must be a lawless man, tyed to no Rules, bound to no Orders, but rove and range, censure and condemn, and if any one talks of restraining him, he must be one of *Rehoboam*'s Puny Counsellers.

But pray Mr. *B.* be not so Partial, let Conclusions hold that have good Premises, and let Particulars be included in Universals, and allow but the Church of God to have as much prudence as you and Dr. *O.* and then we shall hear no more the noise of Canoneers, nor complaints of Impositions about a few innocent circumstances of Government and Worship, and *England* will become setled in Peace and true Religion.

And the like I may say of Dr. *O.* for it is above my reach to imagine what should make him separate from the Church of *England*,

*England*, upon the account of some circumstances of Government and Worship, that are required in her Communion, when he sayes they are left to be *determined by*
Pag. 33. *ordinary Christian prudence, and they are not capable to be any otherwise stated.* And yet he sayes, *The ground and reason of our refraining Communion from Parochial As-*
P. 345. *semblies, is, the Practice and Imposition of things not lawful for us to observe in them.* And then afterwards he tells us in a man-
Pag. 360. ner what would take off his scruples. *If before the end of the second Century, any proof or undoubted Testimony can be produced, of the Imposition of the necessary use of Liturgies, or of stated Ceremonies of practice of Church-Discipline, consistent with that now in the Church of* England, *it will go a great way in the determination of the whole Controversie between us.* Now all these being circumstances of Worship no way determined in Scripture, but left to Christian prudence directed by the light of nature, and the general rules of Scripture, as Dr. *O.* sayes, I can see no reason that Dr. *O.* can possibly give, that they should become unlawful by being imposed by the Church, or why he should require a proof of their Imposition before the end of the second Century, as a condition of his agreement with us about them.

If

If they were matters of Doctrine, or Sacramental Rites with power to confer grace, he would do well to require some probable Argument of their observance in the second Century, nay farther, some Institution or Foundation in Scripture, but for circumstances of Worship, which ordinary Christian prudence may apply, surely the undoubted usage of thirteen hundred years, or the Institution of a particular Church are warrant enough. And yet I doubt not if Dr. *O.* would consider these matters with a little candor, he would see very probable if not demonstrative Arguments, that these Circumstances he complains of, were in use before the end of the second Century. For the sign of the Cross, do not *Tertullian* and St. *Cyprian* plainly tell us, it was generally used in their time, and give not the least suspition that it was then first imposed, but plainly imply, it descended down from ancient Tradition. Does not St. *Chrysostom* and St. *Jerom* the like for the Surplice, and then about Kneeling at our receiving the Sacrament, Mr. *B.* sayes, Mr. *Paybody* has fully satisfied him, and it being a gesture in Prayer used by our Saviour and his Apostles, I need alledge no other proof for the lawfulness of it; besides it being a gesture naturally significative of the greatest reverence, I cannot

see but that if ever it be to be used, it ought to be at Prayers and receiving the Sacrament, where we ought to appear with the highest Devotion, and therefore very probably suppose it was observed by those holy Christians before the end of the second Century.

Then for the use of Liturgies, Dr. *O.* cannot but know that from the times of St. *Chrysostom* and St. *Basil*, they have been constantly in use, and that there are Liturgies that go under the names of St. *James* and St. *Mark*, which learned men do generally suppose have lost their first Reputation, by the intermixing of latter Additions, but think it very probable that there may be some ancient remains of their composure still left, though now not certainly to be distinguished. And if there be not a plain positive Testimony for the necessary use of Liturgies, yet Dr. *O.* being able to produce none to the contrary, the constant usage of them in all the following Ages, wherein there is a clear account of the Churches customs, ought to be a strong presumption that they followed the ancient practice, in this as well as other matters, and that the same reasons which did induce St. *Chrysostom* and St. *Basil* to compose their Liturgies, did move the Primitive Fathers in or before the second Century to do the like.

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The same may be said for Diocesan and Provincial Churches, for St. *Cyprian* was undoubtedly an Arch-bishop and Metropolitan, which does plainly infer a Provincial and Diocesan Church; the Canons Apostolical proved by learned men, to be composed in the second Century, out of scattered Rules left by the Apostles, do evidently suppose the like; and the great Council of *Nice* speaking of Provincial Churches, does say, the order of them should be observed, καθὼς συνήθης, according to the customary usage which did then obtain, and also adds, τὰ ἀρχαῖα ἴσχυέτω; let the ancient customs be still observed, and that they should apply this rule to a novel alteration that had been introduced two hundred years after Christ, contrary to the Evangelical Institution, as Dr. *O.* does contend, cannot enter into the mind of any rational and unprejudiced man. So that these things considered, there is no equitable Judge in the World, but would give Sentence against Dr. *O.* in these matters, and determine that 'tis highly probable if not certain, that they were used in like manner before the end of the second Century, but to be sure, 'tis impossible for him to shew any evidence from the second Century, or any time before, that the Prayers, Ceremonies, and practice of Dis-

cipline then in use, are not consistent with that now in the Church of *England*, and therefore all his Controversie with her ought to be at an end, by his own confession. For though some Bishops had no larger Dioceses at first, than could meet in one Congregation ordinarily, and receive all Christian Offices from their Personal Administration, yet that Negative that they ought to have no more, or not to have the inspection of many particular Congregations, who have Presbyters to Administer the Word and Sacraments to them, under their direction and Government, can no way be proved from Scripture, or the two first Centuries, nor is such a Constitution any way repugnant to the Primitive Institution of Evangelical Churches, but the contrary may be proved, as I have fully shewn in this Discourse.

But though Dr. *O*'s and Mr. *B*'s own Principles do necessarily oblige them to joyn with the Church of *England*, at least not to hold separate Meetings contrary to her express command, yet upon a Supposition that they do more good than harm, and are Instruments to advance greater Edification and purity in Religion, they do and will uphold their separate Congregations, and while that is allowed, the Churches Communion will be little regarded, and

all

all Hereticks, Schismaticks and Commonwealths-men will pretend the like, and our land will be crumbled into Sects and Factions, and thereupon the force of Church-Discipline, and the Sentence of Excommunication will be little regarded, and so the generality of the people will be bred up in Atheism, Ignorance and Profaneness, or else in such pernicious Principles as are not only destructive of true Religion, but of all Government and common honesty, between man and man, and this is already so much our case, that 'tis a very difficult matter to find out a Jury and Witnesses, especially amongst the Dissenters, upon whose credit we may rely. And while men are in this temper, how easily are they stirred up by Fears and Jealousies to any Rebellious attempts which will be suggested as necessary for their own defence, or the maintaining that Liberty and Property which they will imagine is invaded; and when once the Sword is drawn, and a rude Atheistical, and inflamed multitude is gathered together, whose life is secure? and to what hazzards will not only our Religion, but even our Lives, Liberty and Property also be exposed? Nay, may not a Papist get at the head of an Army of such an Atheistical and Seditious Rabble, and by Arts and Promises, make them the

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But though Dr. *O*'s and Mr. *B*'s own Principles do necessarily oblige them to joyn with the Church of *England*, at least not to hold separate Meetings contrary to her express command, yet upon a Supposition that they do more good than harm, and are Instruments to advance greater Edification and purity in Religion, they do and will uphold their separate Congregations, and while that is allowed, the Churches Communion will be little regarded, and

all

all Hereticks, Schismaticks and Commonwealths-men will pretend the like, and our land will be crumbled into Sects and Factions, and thereupon the force of Church-Discipline, and the Sentence of Excommunication will be little regarded, and so the generality of the people will be bred up in Atheism, Ignorance and Profaneness, or else in such pernicious Principles as are not only destructive of true Religion, but of all Government and common honesty, between man and man, and this is already so much our case, that 'tis a very difficult matter to find out a Jury and Witnesses, especially amongst the Dissenters, upon whose credit we may rely. And while men are in this temper, how easily are they stirred up by Fears and Jealousies to any Rebellious attempts which will be suggested as necessary for their own defence, or the maintaining that Liberty and Property which they will imagine is invaded; and when once the Sword is drawn, and a rude Atheistical, and inflamed multitude is gathered together, whose life is secure? and to what hazzards will not only our Religion, but even our Lives, Liberty and Property also be exposed? Nay, may not a Papist get at the head of an Army of such an Atheistical and Seditious Rabble, and by Arts and Promises, make them the

Instruments to settle Popery in the Nation) as there is too great reason to suspect *Cromwel* did intend to do, when matters had been ripe to go through with it; and that being once restored, will quickly set about destroying the remainder of those that escaped the fury of a Tumultuous Insurrection, if they will not submit to their obedience. So that Dr. *O.* and Mr. *B.* may pretend what they will, that they Preach for Edification, and to rescue Souls from dropping into Hell, but 'tis notorious, they have kept up and promoted these Divisions, which do not only destroy Millions of Souls, but also endanger our Lives, the safety of the Nation, and the very reformed Religion it self. And if private men do thus presume to set up themselves in opposition to the publick Authority of the Church, 'tis impossible that these mischiefs should ever be prevented. Therefore not only Murderers, Adulterers, Drunkards, &c. but such Schismaticks as disturb the Peace, and weaken the Authority of the Churches Discipline, are to be excommunicated and reckoned amongst Heathens and Publicans, and Enemies to the Gospel of Christ; which does call Schisms and Divisions works of the Flesh, and require nothing more strictly than Peace, Order and Obedience to the Church. The first thing

there

therefore to be done, to prevent the coming in of Popery, and all other occasions of Murder, and effusion of Blood upon the account of Religion, with the unavoidable confusions and distractions which will alwayes attend such licentious practices, is effectually to suppress all Conventicles, and to require all people under moderate Penalties to attend the publick Service of God, and to allow no publick Assemblies, but those that are authorized by lawful Authority, according to the constant rules of the Catholick Church, and this is equitable before all the World, that publick Authority should interpose to keep up publick Worship, and to prevent Assemblies of private men, contrary to the express Prohibitions of the Government, both in Church and State, and especially in such a Church where Salvation may be had, and abundantly had, and where there is a publick Worship wherein Mr. *B. and the main body of Non-conforming Ministers ever did, and do now think they may lawfully joyn both as to Prayers and Sacraments.*

After all Conventicles and illegal Assemblies, under colour of Religious Worship are effectually taken away, and people by moderate Penalties obliged to frequent the publick Service of God. Then it would

be convenient for the Convocation to hear the Dissenters Objections closely drawn up against the present Constitution of our Church, that if any thing has been admitted contrary to the Word of God, as it has been generally understood by the Catholick Church, or any thing contrary to the Laws and Tradition of the universal Church, which we do not yet believe, or any words and expressions which may be better explained, or with some verbal Alterations, the same thing in substance may be retained, without the like offence, I think it very reasonable these matters should be soberly considered for publick satisfaction, and the grounds of all scruples be taken away. But if nothing will content men without new modelling the Government, casting away the ancient Rites and Usages of the Church, and leaving the circumstances of publick order and decency to the pleasure of every private Humorist, this is not a way to Peace, and prevent Confusion, but plainly pulling down the Walls and Bullwarks sooner to let it in.

## CHAP. XXIV.

*Of the Office of the Civil Magistrate concerning Matters of Religion, and the Execution of Penal Laws, not Capital, upon Frequenters of Conventicles, and those that neglect the publick Worship of God.*

THIS is the point, if any that has stirred up Mr. *B*'s anger against me, and makes him break out into those passionate words, to say, I spake like one of *Reboboam*'s Puny Counsellors, and then run into a bitter Declamation against the bloody Persecutions of *Gardiner*, *Bonner*, *&c.* as if I had pleaded for the like Cruelties and Barbarities, when Mr. *B.* cannot but know that I say no more in this matter, than he himself does allow, but only he would have himself excepted, which his reasons and mine will not permit. But because this is a matter which generally is wont to seem most odious, I will set down Dr. *O.* and Mr. *B*'s own words, concerning the Magistrates power in executing Punishments

ments on this account, and first Dr. O. says,

Ep. Ch. P. 145. *It is granted that the Magistrate may dispose of many outward concerns of Churches, may impart of his favour to them, or any of them, as he sees cause, may take care that nothing falls out amongst them, that may occasion any publick disturbance — may coerce, restrain and punish, as there is occasion, persons who under pretence of Religion, do advance any Forreign interest, opposite or destructive to his Government, the welfare of the Nation, and the truth of Religion, with sundry other things of the like nature. And herein lyes an ample Field wherein the Magistrate may exercise his power, and discharge his duty.*

Plea for Peace, P. 30. Mr. B. *says, Princes and Rulers may forbid Atheists, Infidels, Hereticks and malignant opposers of necessary truth and Godliness, and all that preach Rebellion and Sedition, that propagate such wicked Doctrine, and may punish them if they do it, and may hinder the incorrigible, and all that provedly and notoriously are such, whose preaching will do more hurt to men than good, from exercising their Ministry, or preaching in their Jurisdiction or Dominions.*

P. 99. *If a Heretick or other intolerable person must set up a Preacher, or if any turn Heretick, the Orthodox Churches are (after due Admonition) to renounce him as unacceptable of their Communion, that he may be shamed*

*and*

*and avoided.* 5. *If yet he continue obstinate, and do more harm than good, the Magistrate is Ruler, and must restrain him and deny him leave so to preach in his Dominions. So he do it not by Penalties unsuitable to the offence.*

*I deny not but the Magistrate may moderately drive men to hear God's Word, and to do the immediate duties of their places. I acknowledge, that Magistrates, Parents and Masters may force their Subjects to use those means which tend to make them Christians, as to hear preaching, Conference or Disputations, or to read Convincing Books* —— 2. *Accordingly Magistrates, Parents and Masters, may use the like force with their Subjects who are Christians, to cause them to use the foresaid means* (of Hearing, Reading and Conference) *for the curing of their dangerous errors or sinful lives.* 3. *I doubt not but Magistrates may punish men Corporally for their Crimes, according to the nature of them, and even for the same that the Church hath excommunicated them. If one be excommunicated for Treason, Murder, Theft, Swearing, Profaning the Lord's day, and Holy things,* &c. *It followeth not, that the Magistrate may not also meddle with him.* 4. *And we doubt not but Magistrates may restrain false Teachers from seducing others, and drawing them from God to sin.* 5. *And the*

Treatise of Episc. p. 144.

P. 192, 193

*the Magistrate may and ought to encourag. Ministers in the use of the Church-Keyes, and to preserve them from the violence of wicked men.*

Now what have I said any where, or what need I say in this matter, which Dr. *O.* and Mr. *B.* do not also maintain, and why do I then speak more like one of *Rehoboam's* Puny Counsellors than they? only I do not except them because the Law of the Christian Church, nor the necessary consequence of their own premises do not except them, and are they only to be lawless and subject to no rules, when all the World beside, are under the power of the Magistrate, to coerce, restrain and punish them, if they do any thing that may occasion *any publick disturbance, or advance any interest,* [for though the Dr. *O.* does put in Forreign interest, yet his words, *with sundry other things of the like nature*, do also include any Domestick interest,] *that is opposite to the welfare of the Nation, the truth of Religion, with sundry other things of the like nature?* And then the Doctor does not only say, *Herein lyes an ample Field wherein the Magistrate may exercise his power*, but also adds, *and discharge his duty.* And Mr. *B.* sayes, *If persons continue obstinate, and do more harm than good, the Magistrate is Ruler, and must restrain them, and deny them leave, so*

to

*to preach in his Dominions.* So that Magiſtrates according to Dr. *O.* and Mr. *B.* have not only power to coerce, reſtrain and puniſh Schiſmaticks and diſturbers of the Peace of the Church, but 'tis their duty ſo to do: And if it be their duty ſo to do, then the miſchief and all the dangerous conſequences that follow upon their neglect, will lye upon them, and what a heavy account will the Magiſtrates have to give, who ſuffer Hereticks, Schiſmaticks and Diſturbers of the publick Peace, to diſtract and amuſe the people, and lead many thouſands into Deſtruction? Therefore it concerns them highly to look about them, and take care on both ſides, that they do not hinder God's Faithful and lawful Paſtors from doing their duty, nor yet ſuffer Hereticks and Schiſmaticks to ſeduce and diſtract their Subjects. Now to grant a Toleration, and to permit Dr. *O.* and Mr. *B.* Mr. *P.* and Mr. *K.* and a hundred Sects more, to ſet up themſelves, is to caſt off all care of Religion, and plainly to neglect their duty. That Dr. *O.* and Mr. *B.* do not allow, and will acknowledge *Socinians, Quakers, &c.* ought to be puniſhed and reſtrained, ſo that the Magiſtrates muſt conſider and take advice, who are to be allowed, and who are to be reſtrained and puniſhed. Now what wiſer method can

Magi-

Magistrates take than ours have done; without any partiality and favour one way or another, to leave it to the mature and sober debates of the highest Councils of the Kingdom, the Bishops and Clergy in their Convocations and Synods, and the Temporal powers in the high Court of Parliament, and then in their Resolutions not to follow new devices, or be singular in their Constitutions, and different from most other Churches and Kingdoms, but to observe the orders and customs which the Laws of the general Councils, the constant practice of the Catholick Church, and which ten thousand Clergy-men in our Nation approve of, and judge agreeable to the Word of God? And if Dr. *O.* and Mr. *B.* shall contrary to this publick Settlement both of Church and State, warranted by the constant order of the Catholick Church, the practice of all reformed Churches, and justified by the Non-conformists themselves till 1660. set up themselves to preach, I leave it to the common sense of all men that are not blinded with self-interest, whether they do not occasion disturbance, and advance an interest opposite and destructive to the Government, the welfare of the Nation, and the Peace of the Church, and therefore the Magistrates may, and if they will discharge

their

their duty, ought, *to coerce, restrain and punish them*, as Dr. *O.* sayes, *and must restrain and deny them leave to preach in their Dominions*, as Mr. *B.* does affirm. And therefore I have been so far from speaking like one of *Rehoboam*'s Puny Counsellors, that any one that shall advise otherwise must be acknowledged one of *Jeroboam*'s Schismatical Counsellors.

Now to satisfie the World how much I have been wronged by Mr. *B.* in this Suggestion, and with what tenderness and Moderation I did propose the Execution of Penal Laws against Dissenters, I will set down my words which principally relate to this matter.

Orig. *of Plots* p. 389. "I confess Papists "and Presbyterians have under pretence "of propagating their Religion, brought "great confusion upon the Christian "World, and have endeavoured to get "Power and Wealth into their hands by "such Unchristian methods; therefore "their Principles and Practices ought to "be suppressed by all wayes that are possi-"ble, if ever men hope for Peace amongst "Christians. But their Schismatical and "Rebellious proceedings are no way to be "imputed to the Church, neither will their "Cruelties and Excess be any Argument to "take away that rational Discipline which

Christi-

" Christianity does command to be exer-
" cised upon Hereticks and Schismaticks, as
" well as profane persons. The Christian
" Church *did never teach or require that any*
" *should be put to death, merely as Hereticks,*
" *or that they should be cruelly tormented.*
" But only that they should be hindered
" from propagating their errors: *And by*
" *suitable Penalties compelled to hear instru-*
" *ction, and consider impartially what is of-*
" *fered for their Conviction*; neither can
" Dissenters complain of any cruel usage
" under the Churches Discipline.

Again pag. 391. " God did endue the
" Apostles with a more easie way of con-
" vincing men than we have now; for we
" must use long Arguments, and make
" large Discourses to prove what we say,
" which will need a great deal of time and
" consideration for men rightly to under-
" stand; and therefore many out of meer
" sloth, and to avoid trouble, will run
" away from the Church; whereas Christ
" and his Apostles having the power of
" working Miracles, they could propose
" what they had to deliver in short, and
" then work a Miracle to convince their
" Auditors. Besides the matter that was
" then in Controversie was more plain and
" obvious, the opposition being chiefly be-
" twcen *Jews* and *Pagans*, against whom

the

" the Arguments are most clear and evident;
" but many of our Controversies, as to the
" matter of them, are not easie to be ap-
" prehended by all capacities; and there-
" fore there is required great seriousness
" and attention to the right discerning of
" the truth, especially now, when men
" have lost all reverence for the Church,
" and will take nothing upon the Autho-
" rity of their Superiors; therefore when
" the generality of mankind are careless
" and negligent, and do not take such pains,
" and use such consideration as is needful,
" rightly to inform themselves, one great end
" of Government, is to compel men to hear,
" and attend to such instruction as is neces-
" sary to bring them to the saving know-
" ledge of their duty——Pag. 393. It is
" also farther to be considered, that amongst
" the Dissenters, in whose behalf a Tolera-
" tion is desired, there is scarce one of an
" hundred, that does understand how the
" points in difference are stated, either by
" the Church or by those of their own
" Party; but run on blindly by an implicit
" belief of their own Teachers, and are
" more led by Humour than Judgment.
" Can it be reasonable then, that men should
" be permitted thus strangely to delude
" themselves, and to forsake their proper Pa-
" stors, without so much as hearing of un-

" derſtanding what is required of them? " This therefore ſeems to be a method more " rational than any other: That men ſhould " in the firſt place be obliged to give all " diligent attention, to underſtand what is " required of them by their lawful Gover- " nours, and not without very evident rea- " ſon, follow any private Teachers that give " them contrary inſtruction.

2. " That all Chriſtian Magiſtrates ought " to ſee, that none be permitted to preach " publickly, or hold any Congregations, " but ſuch as profeſs that Faith and Wor- " ſhip which is agreeable to the Catholick " Church; for they ought to remove all " ſtumbling-blocks and occaſions of error " out of the way.

3. " In caſe many are diſſatisfied with " the publick eſtabliſhed Religion, after " they underſtand what it is; nevertheleſs, " *they ought to be puniſhed with reaſonable* " *Penalties to make them better conſider*, and " that they may not propoſe to themſelves " any Temporal advantage by their Sepa- " ration. For 'tis found by experience, " that many Papiſts did go to Church in " the times of *Cromwel*, which afterwards " returned to the Church of *Rome*, when " they were not puniſhed for it; and many " Fanaticks went to Conventicles while the " ndulgence continued, that before lived

" in

" in all Obedience and Conformity to the " Church. *But if after all, they still persist " in their error, they are not to be put to " death, or cruelly tormented.* And all such " Dissenters ought to rest satisfied with " their private Devotions: And by this " means all persons may perform their du- " ty in their places, and publick Tumults " and Disorders will be prevented, and a " remedy provided in a good measure a- " gainst ignorance and profaneness. Now by these words it is evident to all unprejudiced men, that I say no other than what St. *Augustine* did in his 48. and 50. Epistles, and which all good Christians ought to say in the like case.

## CHAP. XXV.

*The Judgment of the most eminent Instruments of the first Reformation concerning the present Controversies.*

HAving debated the matters in difference between the Presbyterians and Independants, and the Church of *England*, upon the Principles of Scripture, Reason, and their own Concessions, I will shew how much they act against the Principles of the chiefest Divines also, that first stood up in Opposition to the Popish Corruptions, and were the great Instruments of settling that Reformation which has been called by the name of the Protestant Religion, though now shamefully pretended as a Cloak to cover over the Rebellions, Heresies, Schisms, and all other extravagancies which the Fanaticisms of our late times have produced. Now though in the heat of Contention with the Papists, while they oppose their Superstitious, Usages, and abuse of ancient Rites, they do not alwayes express themselves

ſelves with ſuch caution as they might have done, neither were ſo careful many times to diſtinguiſh the Pious uſe which might be made of them, from the intolerable abuſe to which they were perverted, yet they have ſufficiently declared themſelves, that the Government, Conſtitutions, and Ceremonies of the Church of *England*, are not only lawful, but pious and profitable for the Chriſtian Church, and peaceably to be ſubmitted to by all Religious Perſons in their ſeveral Capacities.

And becauſe Mr. *B.* does ſo paſſionately deſire us to conſider the Writings of the learned *Bucer*, writ in *England* and for *England*, I will begin with him. "Theſe Orders of Biſhops, Prieſts and Deacons were perpetual in the Church, and inſtituted in the beginning by the Holy Ghoſt——The Churches ordained their Metropolitans in every Province, every one of which was to take care of the Biſhops of the Churches of his own Province——But there was no more Authority granted them, over other Biſhops or other Churches, than that they ſhould be concerned and preſide in all Elections and Ordinations of Biſhops, but together with the reſt of the Biſhops of that Province, with all of them if it were poſſible, or at leaſt with the neareſt, or as

Buceri Scripr. Angl. p. 565.

"many as could be present.—The Judg-
"ments both concerning Doctrine and
"Manners, over all Clergy-men and Lay-
"persons were in every Church in the
"power of the Bishop and Presbyter of
"each Church, [The Presbyter in his Pa-
"rish, and the Bishop in his Diocess.] The
"Judgments concerning the Bishops, were
"in the power of the Provincial Council,
"all the punishments were suspension to-
"wards those that submit to Pennance, and
p. 566. "Excommunication towards those that did
"reject their Pennance.

p. 581. And again to the same purpose. "Since
"it is our Lord's pleasure, that all his Dis-
"ciples should mutually embrace and have
"a care one of another, the Fathers did
"every where as far as they could, (for
"all Christians are but one body) appoint,
"that the Bishops of every Province, should
"meet together with the Presbyters and
"Deacons as often as the occasions of the
"Church did require. [Which is now
"done at Visitations and Episcopal Synods.]
"And should inquire into the Doctrine
"and Discipline of Christ, that they might
"be administred, and flourish in all
"Churches; and that they might amend
"any thing that they found amiss, and might
"confirm and promote what they knew to
"be well.

But

"But that these Synods might be right-
"ly and orderly managed, they would
"have the Metropolitans, the Bishops of
"every Metropolis, have the Presidency in
"calling and moderating them, and there-
"fore they did lay upon these Metropoli-
"tans, the charge and care of all the
"Churches throughout their Province.
"That if they understood there was any
"thing that was not well instituted, or
"done by the Ministers of the Churches,
"or the people, they should admonish them
"of it in due time, and if they did not a-
"mend by their admonition, that they
"should call a Synod of Bishops to correct
"it. For nothing of judgment was com-
"mitted to them, which they could exer-
"cise by their own Authority over the
"Churches, which had proper Bishops of
"their own; for all the judgment over
"the People and the Clergy, was in the
"power of the Bishop and the Presbytery,
[that is respectively] "but the Synod did
"judge the Bishops.

"When Bishops were to be ordained in
"Churches, it was appointed that the Me-
"tropolitan and all the Bishops of the Pro-
"vince should meet together at that Church
"(if it could conveniently be done) and if
"with some only, not with less than two or
"three, who were to govern the Election

" of the Bishop, if it were to be then made, " *&c.* and then at length, to ordain him to " the Episcopal Function. All which things " were instituted, and did prevail, that " there might be a knowledge and mutual " care between the Churches and their Mi- " nisters, as much as was possible, and to " drive away and remove all offences con- " cerning Doctrine and Manners, and to " uphold, promote, and render the Edifi- " cation of Faith, and of a Life worthy the " Lord Christ more effectual. So that if " any did recede from their office, the rest " of the Bishops might provide relief even " to the suspension of those that were ob- " stinate, and also to the casting them out " of their Episcopal charge.

——And then concluding the order of Page 583. Government, he sayes, " But because it is " altogether necessary, that all Clergy-men " should have their Keepers and Curators, " as the Authority and Power of Bishops, " and also of Arch-deacons and all others, " by what names soever they are called, to " whom any Portion of Ruling and Gover- " ning the Clergy is committed, is to be " restored, so also the vigilance and ani- " madversion, that no one in this order " be altogether without a guard over " him.

But

"But who shall judge among so many P. 232.
"Churches, of which some follow the Pope
"of *Rome*, *&c.* others do not? I answer,
says he, "National and General Coun-
"cils.

"But what if some, by a Schismatical
"Spirit, do oppose those things which are
"rightly and piously decreed by a Coun-
"cil? *R.* These are to be condemned by
"the Council as Guilty of Heresie. [Or
Schism by the same purity of reason, *&c.*]
"That they may be avoided by the Saints,
and then presently after speaking of the Ma-
gistrate, he asks this question; "Does the
"care of Religion pertain unto him? *R.*
"First of all, for all Power is of God, which
"they that have received it from the Lord,
"ought so to Administer it, as to be a fur-
"therance to those that are good, and a ter-
"ror to those that are evil.

And then shewing the great mischiefs P. 852.
that arise from the contempt of Ecclesiasti-
cal Authority, he sayes, "There are many
"that are simple and understand little, who
"cannot direct and govern themselves by
"their own discretion, and we all love
"our selves too much; so that we cannot
"rightly know and judge of our own acti-
"ons, wherefore unless we think well and
"highly of them whom the Lord has set
"over us, who should instruct, exhort, ad-

monish

"monish and chide us in his name, unless "we receive their Word and Doctrine, "with all fear and trembling, as the Word "and Doctrine of the Lord, the obedience "of Piety will never have any place in us, "neither will it be able to grow up, as we "see with our eyes, and dayly find by ex-"perience. For where this Authority and "observance of the Ministers is not, there "we see there will be no true Church, nor "appearance of Piety. And so it ought to "be, for God will rule altogether by his "Ministers as we have demonstrated in the "third Chapter. If these be heard, then he "is heard, if they be despised, then Christ "and his Father are despised.

And having thus written of the Government of the Church, upon his Death-bed he did after this manner express himself. Sayes Mr. *Car* that wrote of his Death.

P. 874, 875. "How often have I heard him deploring "the Desolation of *Germany*, and that with "the most passionate expressions, and look-"ing up to Heaven as he prayed to Almigh-"ty God, that he would have pity on his "own Nation, so that he would not suffer "*England* to fall into the same Vices "which brought that destruction upon "*Germany* long before. And that he was "afraid, that in the great heat of desire "that was in many of knowing God, and

reform-

" reforming the Church, while Discipline
" was wanting, whereby wicked men were
" chastised, and order in the Ministry was
" kept up, their good endeavours could
" not long make any progress. This he
" did often say, but then most vehemently,
" when he did, as it were, like a Pious Fa-
" ther, embrace this Church of *England* as
" a Daughter, in his Arms, and with his
" last breath commend her to the King's
" Majesty and all good men, and did wish
" in our hearing, that what things he had
" written to the King's Majesty concerning
" the Discipline of the Church, might find
" a place and settlement in this flourishing
" Kingdom, which was without controver-
" sie a House of God. And that he did
" hope, if that were done, that no calami-
" ty, no deformity could happen to this
" Common-wealth; but if it were not done,
" God would not be so much appeased
" with the desire of a few to reform the
" Church, as he would be provoked by
" the wickedness and Luxury of many
" others.

And herein this Pious man was not mistaken, but proved a fatal Prophet of our late sad Disasters, for by the giddy zeal of some busie Reformers in Forty one and onward, wherein Discipline was taken away, not only the King and Kingdom were destroyed,

ſtroyed, but the Church has been almoſt over-whelmed with numberleſs Schiſms and Hereſies, and we can never hope, as that Holy man did foreſee, to avoid the like confuſion while the Authority of the Church, and all Diſcipline is ſo ſhamefully trodden under foot, and deſpiſed as it is by our Diſſenters.

### *Of the Ceremonies or Circumſtances of Worſhip.*

P. 45. " Now let us ſee how the Diſcipline of " Ceremonies is to be reſtored into Chur- " ches. But theſe are neceſſary Ceremonies " and common to Chriſtians: The Sanctifi- " cation or ſetting a part of places in which " the Religion of Chriſt is to be publickly " adminiſtred: The Sanctification or ſet- " ting apart of times in which people may " meet together in the Lord, and attend " upon the duties of Religion: A certain " Adminiſtration of the Word, Sacraments, " modification of Diſcipline, *&c.* firſt of- " all, Chriſtians ought to have certain places " appointed for holy Aſſemblies, and for " the Religious duties delivered by Chriſt " the Lord, which ought not to be apply- " ed to any other uſe, unleſs ſome great " neceſſity does force it. Which our Lord " did effectually teach us, when he caſt out

of

" of the Temple, those that held a Market, " though it were only for Sacrifices, which " were to be offered in it; and overthrew " the Tables of the Money-changers, by " which strangers were helped to make their " Sacrifices, and to offer the gifts which " were partly commanded, and partly com- " mended in the Law of God, *&c.*

" It is agreeable to our Piety, to sanctifie Pag. 48.
" certain dayes with the Memorial of the " Principal Works of the Lord, by which " he did perfect our Redemption, as the " day of his Incarnation, Nativity, Epi- " phany, Passion, Resurrection, Ascension, " and Pentecost. We teach men so to cele- Pag. 182.
" brate the Memorials of the Saints which " live with our Lord Christ, and concern- " ing whom we have the Histories of the " Scriptures, or other Books of good cre- " dit, that it might be propounded to the " Church of God, what Gifts their and our " God and Father has bestowed upon them " through our common Saviour. And that " we may give thanks to God for them, and " that we may rejoyce with them, as being " our Members, and by this means we might " the more stir up our selves to trust in " the grace of God, and to imitate their " Faith.

The

Pag. 50. "The third common Ceremony of Christians, is the manner and ordering of the Holy Actions in the sacred Assemblies of Christ, as the Administration of the Word, Sacraments and Discipline of Christ, Prayers and Psalms and such like, that they may be exhibited and administred to all People religiously, decently and in order, and to the true Edification of Faith——But such Churches as are in the same Nation or Kingdom, since the dispositions of men there do not greatly vary, it is not only comly, but very profitable to increase the esteem of Christ's Holy Offices, that as much as they can, they should observe Conformity in these matters; which can never be done but by prescribing Forms and Rules how all things shall be performed, as he knew it was done then in our Church, and desired the continuance and settlement of it at his Death.

*Of the Sign of the Cross.*

Pag. 479. "I esteem this Sign of the Cross decent and profitable to be used, not so much because it was of ancient use in the Church, as because it is very simple, and of present admonition of the Cross of Christ.

Of

*Of the Surplice.*

" Whether we will or no, we must con-
" fess, that difference of Habits in those Pag. 709.
" that bear civil Offices amongst men that
" are rightly educated, do become a means
" of special reverence towards Magistrates,
" and what does now hinder, but the same
" may come to pass in Religious Ministrati-
" on —Let us consider what the Holy
" Ghost does teach us concerning the signi-
" fication of the Womans Vail, and the
" Man's Head, being uncovered, 1 *Cor.* 10.
" why does he make mention of the shin-
" ing Garments of Angels by name? For he
" does nothing without cause, but I have
" written more largely of this matter to
" *John a Lasco.*

" It is manifest our Lord Christ has pre- Pag. 708.
" scribed the substance only, of the Mini-
" stry of the Word and Sacraments in his
" own Words, and left it to the Church to
" ordain all other matters which pertain to
" the decent and profitable Administration
" of the Holy Mysteries. From whence it
" comes to pass, that we do not celebrate
" the Holy Supper, neither in the Evening,
" nor in a private House, neither lying along
" and with men only: For these things,
" concerning Time, and Place and Habit of
" the body in celebrating or receiving the

Lord's

" Lord's Supper, and of admitting Women
" to the Holy Communion, of the manner
" of our Prayers and Hymns to God, and
" also concerning Garments and other
" things which pertain to external decency,
" I do not doubt but he has given free Li-
" berty to his Church, to determine and
" make such Orders concerning these things,
" which every Church shall judge most
" conducing amongst their People, to keep
" up and increase their reverence towards
" all sacred things which belong unto our
" Lord. If therefore any Churches from
" this Liberty of Christ, and to this end,
" for the Edification of the Christian Peo-
" ple, would have their Ministers use any
" peculiar Garments in their sacred Admi-
" nistrations, all Superstition being remo-
" ved, and all Levity, and all Dissention
" amongst Brethren, that is abuse: I do
" not see certainly how such Churches can
" be condemned as Guilty of any sin, much
" less of having any Communion with An-
" tichrist. Who would now condemn the
" Church of Impiety, if by any pure and
" holy consent, they had that custom that
" every one when he did partake of the
" Lord's Supper, should wear a White Gar-
" ment, as those that were newly baptized
" formerly did.

For

"For if any should contend, that such "a Liberty is not permitted to any Church "of Christ, he must of necessity confess "one of these things, either that nothing is "allowed to be appointed in the Churches, "of which they have not the express com-"mand of Christ; by which means they "will condemn all Churches of wicked "boldness. For all do observe Time and "Place, and Habit of their Bodies in the "Celebration of the holy Supper; and do "admit Women into their Communion, of "all which things they have not only no "command of the Lord, but contrary ex-"ample———

"Or it is impossible that there should be "Churches which our Lord does so far free "from all suspition and abuse of his good "Creatures, that to those that are pure by "Faith in his name, all the Creatures of God "are good, and of pure signification in their "use: Which whosever shall say, he by that "means will deny that Christ our Lord is "such a one to all, which he promised him-"self to be, to deliver them from all un-"cleanness.

"Or that wicked men by their abuse may "so spoil God's Creatures which are good "of themselves, that they can be serviceable "to no pious man to any holy use, which is "manifestly against the Testimony of the

"holy Ghost, *Rom.* 14. 1 *Cor.* 8. 9.
"1 *Tim.* 4. or that at least it is not lawful
"for Christians to dispose any things to put
"them in mind of their and our Creator,
"and of his benefits towards us, and our
"duties towards him, which is opposite to
"that which the Spirit does every where
"teach concerning our acknowledging
"and worshipping God in all his Works,
"and doing all things in the name of our
"Lord Jesus Christ, to the Glory of the
"Father.

"All these Absurdities are to be avoided
"by Pious men. Neither ought we to fear
"that evil which is wont to be objected.
"If there be such a Liberty granted to the
"Church, that they may institute any
"things for Pious Significations and Ad-
"monitions, it might come to pass that
"they may bring in all the Aronical Rites,
"or of the *Roman* Antichrist, or of the
"*Gentiles* into our Religious Solemnities.
"For the Churches which I have described,
"and to which I think that Liberty of
"which I am treating cannot be denied,
"will so take and order all Rites and Gar-
"ments to their use, that they may serve
"to illustrate and not obscure the Gospel
"of our Lord Jesus Christ, as it is amongst
"true Christians in the use of all external
"Rites not appointed by our Lord in any
"express command.

Bue

But to answer more fully to Mr *B's* charge against me, of speaking like one of *Reboboam*'s Puny Counsellors. Contrary to all experience, let him consult his commended *Bucer*, and he shall find him of my mind, or rather me of his in this matter.

"Since the Magistrates have Supream "Authority over all, therefore above all "they ought to take care that all men live "orderly and well, and each man discharge "his duty: They are bound before all things "to look after this, that no man live under "them; which is not continually sought "after, and helped forward to Christ.—— "This Magistrates will rightly take care of, "when after the example of ancient Pious "Princes and Magistrates, which ruled a-"mongst the Primitive Christians, they "shall so appoint the Ministry and Cures "of Souls, that the Churches remain un-"hurt by Wolves, neither are oppressed "by Hirelings, and have their faithful and "industrious Ministers which Administer "their Pastoral care of Souls faithfully and "in all due manner—— Concerning which "matter we have the Constitutions of the "ancient Christian *Cesars*, in which they "permit none to introduce any false Do-"ctrine or Schism from the Communion of "Christ; neither publickly in the place of

Pag. 297, 298, 299.

" the publick Ministry of the Church, nor
" privately in corners to each several per-
" son. Moreover, they permit no man,
" who is baptized, into the name of Christ,
" to withdraw himself from the Communi-
" on of the Church, and use of the Sacra-
" ments, for they who do not abide in the
" Communion of Christ, [that is, by abide-
" ing in the Communion of his Church]
" they condemn them as Apostates, neither
" do they admit them to any Honours or
" publick Offices. But they who joyn them-
" selves to any Sects, they drive them away
" from this their Perdition, by pecuniary
" Mulcts and other grievous punishments.
" Which Laws and Constitutions we have
" in *Cod. de summa Trin. & Fid. Cath. l.*
" *nullus.* and in the whole Title *de Here-*
" *ticis*, and also *in novellis Const.* 109. and
" these Imperial Laws St. *Augustin* does
" praise and defend that they are Christian
" and wholesome——And as the merci-
" ful God and faithful Father, who does
" for our good try both troublesome things
" and pleasant——So that holy Bishop
" and faithful Curate of Souls St. *Augustin*,
" has found by experience in some thou-
" sands who were brought by the punish-
" ments of the Emperours, from the Sect
" of the *Donatists*, to the true Communion
" of Christ, that God by punishments and
severe

" ſevere Compulſion, did make falſe Do-
" ctrines and Hereſies, and all contempt of
" Religion irkſome to men, and did firſt
" by that means, bring them to hear ſound
" Doctrine, and that they did not ſeduce
" or offend any body, and then by Doctrine
" did beſtow upon them his Spirit, which
" does free them wholly from their errors,
" and indue them with a love and zeal for
" the truth.

Thus the learned *Bucer* who was ſo hated by the Papiſts, that they dig'd up his bones and burnt them publickly at *Cambridge*, after he had been buried above four years; but the Proteſtants did ſo honour him, that they did ſolemnly abrogate that order for his burning, and publickly do write again to his memory in a general Senate, and the Univerſity Orator made a Speech, and then the Regius Profeſſor Preacht upon that occaſion.

## CHAP. XXVI.

### Luther's *Agreement with our Church, and the Churches that are called after him.*

#### *Of Episcopal Government.*

NEXT to *Bucer's*, I will set down *Luther's* Judgment concerning the present matters, and because it can appear no wherebetter, than in the publick Confession offered to the Emperour, which was set forth as their most deliberate resolution, and ever since the form of the profession that is still kept amongst them, I will begin with that. And first in the Preface to the Reader, they say. "We hope all good men "will understand, that we profess no Do-"ctrine contrary to the holy Scripture and "the Catholick Church——We repre-"hend these vices, not that we might dis-"solve the Ecclesiastical Polity, but that "we might illustrate the Glory of Christ, "and restore the Gospel to its native purity.

Confess. *August.*

*And*

*And then in the Confession it self.*

" This is the sum of the Doctrine which is " delivered in our Churches, and we judge " to be agreeable to the Writings of the Pro- " phets and Apostles, and the Catholick " Church; and lastly to the *Roman* Church " as she is known out of approved Writers, " and we hope all good and learned men " will judge the same. For we do not de- " spise the consent of the Catholick Church, " neither is it our intention to bring into the " Church any new opinion and unknown to " the holy Church. Neither will we Patro- " nize any wicked or Seditious Opinions, " which the Catholick Church has condemn- " ed. For we were not led to embrace this " Doctrine by any evil concupiscence, but " compelled to it by the Authority of the " Word of God, *and of the ancient Church.* Cap. 21.

" What shall we think of the Lord's day, " and such like Rites belonging to the " Church. To these things they answer, " that it is lawful for the Bishops or Pastors " to prescribe rules that these things may " be done orderly in the Church.—— Such " are the Observation of the Lord's-day, " *Easter*, *Witsontide*, and the like Holy- " dayes and Rites.——— The Bishops might " easily retain men in due obedience, if Cap. de potest. Eccles.

"they would not urge them to obſerve "Traditions, which cannot be obſerved "with a good Conſcience.——— The "Churches do not deſire that the Biſhops "ſhould make up a concord with the loſs "of their honour.———Only they deſire "that thoſe unjuſt burdens may be remit-"ted, which are new, and received beſide "the Tradition of the Catholick Church--- "We do not go about, that the Ruling "Authority of Biſhops ſhould be taken "away from them, but this one thing is de-"ſired, that they would permit the Goſpel "to be purely preached, and would remit "ſome few Obſervations, which cannot be "obſerved without ſin.

*Of the publick ſet Form of Prayers and Ceremonies.*

Cap. de Miſſa. "Our Churches are falſly accuſed that "they aboliſh the Miſſa or publick Liturgy, "for the Miſſa or publick Prayers and Admi-"niſtration of the Lord's Supper are ſtill re-"tained and celebrated amongſt us, with "the higheſt Reverence, and almoſt all the "uſual Ceremonies are ſtill obſerved.

De Diſcr. eib. "Moſt of the uſual Traditions which "conduce to this, that things ſhould be "done orderly in the Church, are ob-"ſerved by us, ſuch as the order of the

Leſſons

" Lessons and the Principal Holidayes.

Hitherto we have had the words of the Confession; let us see what *Luther* himself sayes. And though no man did more abhor the Popish Doctrine concerning the Mass, yet he is not afraid to use the word Missa in a better sense as it was anciently done, hence he describes the order of the publick Worship at *Wittemberg*, and begins thus. *A Form of the Missa and Communion for the Church of* Wittemberg. And then sets down the several parts of it according to the usual order with the Creed, Psalms, Lessons, Hours and Holidayes. Tom. 2. Fol. 556. Fol. 560.

And sayes, " 'Tis comely and necessary " that Children should be accustomed to " the reading and hearing Psalms and " Lessons of the holy Scriptures, but if any " thing here ought to be altered, it may " be changed by the discretion of the Bi- " shop, [as he does permit in many other Circumstances, and as our Church does in many cases leave it to the Ordinary.]

" The Church does pray in her Prayers, " that we being stirred up by the examples " of the Saints, may imitate the virtue of " their Passion, and does sing what great " torments the Saints did suffer, that they " might securely come to the Crown of " Martyrdom, from which Words and Songs " of the Church, we understand the Festi- Tom. 1. Fol. 308.

vals

"vals of the Saints, their Memorials, Temples, Altars, Names, Images are therefore celebrated and multiplied, that we may be animated by their example, to endure the same evils which they suffered.

Tom. 2. Fol. 558. Again, "If it be thought good that the Communion Service should be Sung, let it be Sung.

And then afterwards, "I omitted to speak any thing concerning Garments, but we think concerning them as we do of other Rites. We allow Churches liberty freely to use them, so as Vanity and Excess be avoided. But what order they observe, we shall by and by learn from *Melanchthon*.

Tom. 4. Fol. 120. "We are not bound to the Mosaical Ceremonies, much less these of the Pope, but because our bodily life cannot want Ceremonies and Rites, for there must be some Pedagogy, the Gospel does permit that Constitutions should be made concerning Holidayes, about Times, Places, that People may know on what day, at what hour, and in what place they ought to meet to hear the Word of God.

Tom. 4. Fol. 601. "This rule is every where to be observed concerning Ceremonies, that the unskilful rude, negligent, might be stirred up by them,

" them, to learn the will of God in his " Word, to offer up their Prayers, and call " upon the name of the Lord, if this be done, " which way ſoever it be, it is well done.— ——It is permitted to the Paſtors in all " Churches to inſtitute ſuch Ceremonies as " are ſerviceable to the Word, that is, to " the knowledge of God, and the Salvation " of Man. For this care is committed to " them, that many may be invited to the " Word, and accuſtomed to Piety.

——" Here we may deſervedly lament " the ruine of true Diſcipline; for becauſe " we were compelled to caſt away the Po- " piſh Ceremonies, many are of that opi- " nion, that there ſhould be no place left " for any Ceremonies in the Church, there- " fore if any out of a Pious intention, ſhould " command a Faſt of certain dayes, or " ſhould exhort men to amendment of life " and ſerious Prayer, what reproaches would " he hear amongſt us, as now mens humours " are? They would cry out preſently Po- " pery is coming about again, our Chriſti- " an Liberty is in danger; but do you con- " ſider this O people, hear the Prophet to " whom it does not ſeem enough to pro- " pound the pure Doctrine of true repen- " tance, but he would have a ſolemn Aſſem- " bly appointed, and certain times ſet apart " for Faſting——For theſe are means by

which

" which the Holy Ghost does stir up our
" minds.

Tom. 4. p. 6, 7, 8. *Luther* upon the Epistle to the *Galatians* written in the year 1538. twenty years after his first appearing against the errors of the Church of *Rome*, and when he had by experience found the mischief of the Fanatick Spirit that set up it self contrary to the publick order and Government of the Church, commenting on these words, Paul *an Apostle not of men, neither by man*, [sayes *by of men.*]

" I understand such who call and thrust
" in themselves, when neither God nor man
" sent them, but such as run and speak of
" themselves. As the Fanatick Spirits now
" adayes, who creep into corners, and seek
" out places where they may spread their
" Poyson, and do not enter into the pu-
" blick Churches, or come hither where
" the Gospel is already planted, these I call
" *of men.* [*By men,*] are such as have a Divine
" call, but yet by men, for the Divine call
" is two-fold, one mediate, the other im-
" mediate. God does call us all now to
" the Ministry of the word mediately. But
" the Apostles were called by Christ him-
" self, the Apostles afterwards called their
" Disciples as *Paul* called *Timothy* and *Ti-*
" *tus*, &c. who afterwards called the Bi-
" shops, as *Tit.* 1. the Bishops called their
Successors,

" Successors, and that Call continued to our
" times, and shall continue to the end of
" the World, and 'tis a mediate Call because
" it is by men, yet it is Divine——And
" this is the general Call all over the World
" after the Apostles, neither is it to be chang-
" ed, but highly esteemed, by reason of
" some Fanatical men which despise it, and
" boast of another better Call, whereby
" they say they are moved by the Spirit
" to teach. But such Impostors lye, they
" are moved by a Spirit indeed, but not a
" good but a wicked Spirit. It is not law-
" ful for me to go out of my own Charge
" into another City, where I am not called
" to be a Minister——Wherefore we must
" not run into another man's Charge, as
" the Devil does stir up his Ministers to run
" where they are not called, and pretend a
" fervent zeal, and that they are grieved
" that men are so miserably seduced, that
" they will teach them the truth, and pluck
" those that are misled out of the snares of
" the Devil. And indeed if any out of
" Pious zeal and good intention, would
" by sound Doctrine, free those from error
" which are seduced, yet it would give evil
" example by which occasion is offered to
" wicked Teachers to thrust in themselves,
" by whom Satan does afterward rule and
" do much hurt——This is the first assault

St. *Paul*

" St. *Paul* makes against false Apostles
" which run when no body sends them,
" therefore a Call is not to be despised.
" Neither is it enough to have the Word
" of God and pure Doctrine, but our call
" must be certain, without which he that
" entereth, cometh to kill and to destroy.
" For God does never prosper the labour
" of those that are not called, and though
" they bring some wholesome Doctrines, yet
" they do not edifie.

Again speaking of Persons seduced by
Fol. 111. Sectaries, sayes, " they say the *Lutherans*
" are not the only men that are wise, 'tis not
" they only that preach Christ, 'tis not they
" alone that have the Spirit, the gifts of
" Prophesie, and the right Interpretation
" of Scripture. Our Teachers are no way
" inferior to them, and exceed them too
" by many degrees, for they are led by the
" Spirit and teach us Spiritual things, but
" the *Lutherans* have never yet attained to
" the true Divinity, but rest in the dead let-
" ter, and therefore teach nothing else but
" the Catechism, Faith, Charity, *&c.*

Of

*Of Excommunication.*

"This is a place concerning Excommu-
"nication, and that as the Church is two-
"fold; for one is Political or outward and
"visible, which the Church uses against
"those that are notorious offenders, accor-
"ding to the command of Christ, *Mat.* 18.
"that rule is altogether to be observed in
"the Church, neither is Excommunication
"a light matter which does utterly exclude
"men from the Kingdom of Christ, and
"does retain sins without forgiveness, un-
"less they do repent ——— Take heed how
"you despise this Excommunication law-
"fully inflicted by the Church, for it brings
"the certain sentence of the wrath of God,
"and eternal Damnation, as Christ saith,
"*Verily I say unto you, whatsoever ye shall*
"*bind on Earth, shall be bound in Heaven.*

Tom. 4. Fol. 682.

CHAP.

## CHAP. XXVII.

### Melanchthon's *Judgment*.

NEXT to *Luther's*, I will set down the Judgment of *Melanchthon* his pious and learned Disciple, who was chosen out to write the Apology in defence of the *Auspberg* or *Augustane* Confession, in the name of the several Princes of *Germany* and others that assented to it, and extant amongst *Luther's* Works, written in the year 1538. twenty years after the first Protestation against the errors of the *Roman* Church.

*Of the Authority of Bishops, and Observation of the ancient Canons.*

Tom. 4. Fol. 205. "Our Adversaries receive the fourteenth "Article, in which we say, that none ought "to be permitted to Administer the Word "and Sacraments, but those that are order-"ly called, if we would but use the Cano-"nical Ordination. Concerning this mat-"ter we have often testified in this Assem-"bly, that we do most earnestly desire to "preserve the Ecclesiastical Polity, and those

" those degrees that are in the Church, " though made at first by humane Autho- " rity. For we know that Ecclesiastical " Discipline was appointed by the Fathers " in this manner as the ancient Canons do " describe it, upon very good and profita- " ble Considerations——

" Moreover here we do testifie again, " That we would willingly preserve the " Ecclesiastical and Canonical Polity, if " the Bishops would leave off to exercise " their Cruelty against our Churches; and " this our Will shall excuse us before God, " and before all the World to all Posteri- " ty, that it cannot be imputed to us, that " the Authority of Bishops is diminished or " taken away.

*Of Hypocrites being in the visible Church, and receiving the Sacrament from wicked Ministers.*

" We acknowledge many Hypocrites " and evil men are mingled with the good " in this Life, and have the Fellowship of " outward Signs, and are Members of the " Church, as to the Participation of out- " ward Signs, and therefore do bear Offices " in the Church. Neither does it take " away from the efficacy of the Sacraments, " that they are administred by the ungod- Tom. 4. Fol. 192.

"ly, because by reason of the appointment "of the Church, they represent the per- "son of Christ, and do not represent their "own persons, as Christ himself doth testi- "fie, *he that heareth you heareth me*; when "they administer the Word and Sacra- "ments, they do administer it in the stead "and place of Christ. But we have spo- "ken clearly enough to this point in our "Confession, where we reject the *Dona- "tists* and *Wickefists*, who do think they "do sin, who receive the Sacraments in the "Church from Ministers that are unwor- "thy.

*Of Rites and Ceremonies, and the Churches power to institute them.*

"We think that the difference of Rites
Fol. 193. "instituted by men, do not hurt the Unity "of the Church, though it is very pleasing "to us, that universal Rites should be ob- "served for Peace-sake. As we do willing- "ly observe in our Churches the order of "the publick Liturgy, the Lord's-day and "other special Holidayes, and do with a "most ready mind receive the profitable "and ancient Constitutions, especially be- "cause they contain a Pedagogy which "leads to Instruction; wherefore it is pro- "fitable to teach and accustom the people,

and

" and those that are unskilful to their
" use.

" Although the Holy Fathers themselves Fol. 206.
" had Ceremonies and Traditions, yet they
" did not think these things profitable or
" necessary to Justification; they did not
" obscure the Glory and Office of Christ,
" but did teach that we are justified by
" Faith for Christ's sake, and not for our
" humane forms of Worship. But they did
" observe them for bodily convenience, that
" the people might know what time to
" meet together, that all things might be
" done orderly and gravely in the Temples
" for examples sake; and lastly, that the
" common people might have a kind of
" Pedagogy to instruct them. For distin-
" ctions of times and variety of Ceremo-
" nies are of use to admonish the common
" people.

" ——For these causes we also judge Fol. 207.
" Traditions may be rightly observed——
" —We willingly retain the ancient Tradi-
" tions which were delivered in the Church
" for convenience and Peace, and we in-
" terpret them most favourably, shutting
" out that opinion of their justification.
" And our Adversaries do falsly accuse us,
" that we abolish the good Ordinances and
" Discipline of the Church. For we can
" truly say, that the publick order of the

" Churches is much more honoured by us
" than by our Adversaries; and if any will
" rightly weigh it, we do more truly ob-
" serve the Canons than our Adversaries —
" —For amongst us many receive the
" Lord's Supper every Lord's-day, but they
" are first instructed, examined and ab-
" solved. Children sing the Psalms that
" they may learn them; and the people
" sing them, that they may either learn or
" pray.

Fol. 208. " —In this Assembly we have sufficiently shewed, that out of Charity we
" would willingly observe any indifferent
" things with others, though they had
" some inconvenience; but we did judge
" that publick Concord, which could be
" made without any offence to our Con-
" sciences [that is, without the breach of
any Law of God, for there can be no other
just offence to Conscience] " was to be
" preferred before all other Conveniences.

*Of the Liturgy, Holidayes, Surplice, &c.*

Fol. [illegible] " We must make this Declaration again
" in the beginning, that we do not abolish
" the publick Liturgy, but do Religiously
" retain and defend it. For the publick
" Service of the Church is celebrated a-
" mongst us upon all Lords-dayes and other
Holi-

"Holidayes, in which the Lord's Supper is "administred to them that will receive it, "and they are tryed and absolved before. "And the usual publick Ceremonies, the "order of the Lessons, Prayers, Garments, "and such like, are still retained and ob-"served by us.

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## CHAP. XXVIII.

### Calvin's *Judgment*.

AFter I have shewn how far the *Lutherans* agree with us in these controverted points between us and the Dissenters, *I* will set down Mr. *Calvin*'s consent likewise against their proceedings.

#### *Of Government.*

"I confess honour ought to be given to "the Priests, and there is great danger in "despising the ordinary power; [he means which is setled in any true Church] if "therefore they will say, we must not light-"ly resist the ordinary power [of Ecclesiastical Governours] "we will easily sub-"scribe to it. For we are not so rude, but

*Cal. de necessit. Reform. Eccles.*

"we perceive what confusion there will
"be, unless deference be shewn to the au-
"thority of our spiritual Governours. Let
"therefore Pastors have all their due hon-
"our——Let them give us such an Hie-
"rarchy, in which Bishops have such a pre-
"heminence, that they do not refuse to
"be subject to Christ, wherein they de-
"pend upon him as their only head, and
"are referred to him; in which let them
"maintain Brotherly Charity one with ano-
"ther, and be united together with no
"other bond than of his truth: then I will
"confess there is no *Anathema* that they are
"not guilty of, if there be any such that
"do not observe it reverently, and with the
"highest obedience.

And then in opposition to the new Independent way, or Parochial Episcopacy.

Ib. p. 70. "This is not the least part of Ecclesiastical
"Government, that those who are to be
"Rulers in the Church, should be rightly
"and orderly chosen and set apart to that
"office. We have the Rule of the Word
"of God, according to which all Electi-
"ons ought to be managed; there are ex-
"tant many Decrees of ancient Synods, in
"which all things are prudently and dili-
"gently set down which pertain to the
"right form of electing——We see what or-
"der the Apostles observed in ordaining

Mini-

"Ministers, and what the ancient Church "followed; and lastly what the ancient "Canons command should be observed; if "I complain that this is now despised and "rejected, will not this be a just com-"plaint?

"In a Church rightly established, none "ought to be admitted to the office of "teaching, but those who are called to it "by the ordinary Pastors. De vera Refor. ration.

"We learn from this place, that there "was not that equality then amongst the "Ministers of the Church, but one had the "preheminence over the rest, both of Au-"thority and Counsel. *Cal.* in Tit. c. 1. v. 5.

*Of Common-Prayer or set Forms, and stated Ceremonies.*

"I do highly approve that there should "be a certain Form of Prayer and Ecclesi-"astical Rites. Lib. Epist. p. 65.

"From which it should not be lawful "for Pastors themselves to discede or "vary.

1. "That provision may be made for some "peoples ignorance and unskilfulness.

2. "That the consent of all Churches "amongst themselves may the more plain-"ly appear.

3. "That order may be taken against "the desultory Lightness of such who de- "light in Innovations.

"Thus there ought to be an established "Catechism, an established Administrati- "on of Sacraments, as also a publick Form "of Prayer.

Neither does he thus plead there ought to be such publick Forms, but has actually composed one which is now extant in his Writings.

*Of Significative and Symbolical Ceremonies.*

De vera Eccl. reformatio.

"That no man may raise a Calumny "against us, that we are too morose and "froward concerning external Things, and "do so precisely take away all Liberty; I "do here testifie to all my pious Readers, "that I do not contend about Ceremonies, "which serve for order and decency, or "else are Symbols and Incitements of that "Reverence which we pay to God. Under this notion, kneeling and the Sign of the Cross, may be very well used as significations of our Reverence, and our profession of Faith in a crucified Saviour, and also to put us in mind of our duty, patiently to bear the Cross. The like may be inferred concerning Festivals, Surplices, &c.

Of

*Of the Churches power in ordaining Rites and Ceremonies, and obedience to Bishops.*

I will here set down the words of a Confession of the *French* Churches, sent to the *German* Princes at the Diet of *Francfort*, *Anno Dom.* 1562. and extant amongst *Calvin's* Epistles. *Cal. Epist.* P. 406, 407

"We would not have the Authority of "the Pastors and Superintendents taken "away, to whom the charge of governing "the Church is committed. We confess, "Bishops ought to be reverently hearkened unto——We confess also, that all "and every Church has this right to make "Laws and Statutes, and to appoint a "common Polity amongst their Members; "seeing all things in the House of God "are to be done decently and in order. "——Wherefore we account those Schismaticks, who cause Tumults and Confusions to divide the Church, which cannot "otherwise stand than while it is governed "by its Pastors; since this is the will of the "Lord. And he has given command to "every one, as well the highest as the "lowest, that they should submit to that "order which he has appointed. So that "they who of their own accord separate "and cut themselves off from the Assembly of

" of the faithful, [that is of their lawful Bishops and Ministers, for those they had been speaking of] " they cast themselves out of " the Kingdom of Heaven.

*Of Schism, in separating from a true Church.*

*Cal.* institut. lib. 4. c. 1. n. 10.

" I have set down the preaching of the " Word and Administration of the Sacra- " ments, for the signs whereby to know the " Church——For where the preaching " of Gospel is reverently heard, and the " Sacraments are not neglected, there for " that time is a certain face of a true Church, " and 'tis lawful for no man, without pu- " nishment, to despise her Authority, re- " ject her Admonitions, be refractory a- " gainst her Counsels, or mock at her cor- " rections, much less may he separate from " her and break her unity. For our Lord " does so highly esteem the Communion " of his Church, that he does reckon him " for a Renegado and desertor of Religi- " on, that does obstinately separate from " any Christian Society, that does hold the " true Ministry of the Word and Sacra- " ments; from whence it does follow, that " to depart from the Church, is to deny " God and Christ: by how much the more " ought we to take heed of such a wicked " Schism; for while we go about as much as

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" in us lyes to destroy the truth of God, we " deserve that God should thunder against " us with the greatest force of his wrath, " to break us in pieces.

*Of choosing Ministers.*

" It was ordained with a great deal of " reason by the Council of *Laodicea*, c. 13. " that the choice of Ministers should not be " left to the people; for it scarce ever falls " out, that so many men should agree to " manage such a thing well; for that is for " the most part true, that the uncertain " multitude are divided into contrary " Parties. Institut. lib. 4. c. 4. n. 12.

He does indeed afterwards prove, that the peoples Testimony for the Ministers carriage and behaviour was asked; and so it is now, and they have the same liberty still, to object and declare, where *they know any exception.*

*Of appointing and ordaining Bishops.*

" It is the Decree of the Council of *Nice*, " that the Arch-bishop and the Bishops of " the Province should meet together, to or- " dain him that was chosen Bishop. [The Canon it self does give them the Authority to constitute the Bishop, which implies the power of choosing as well as ordaining, but does not the least intimate any other choice, Ibid. n. 14.

or

or require them to ſtay for any other Nomination or conſent. But Mr. *Calvin* goes on.] "If by reaſon of the length of the "Journey, or Sickneſs, or any urgent ne-"neſſity, part were hindered from coming, "that three at leaſt ſhould meet together, "and thoſe that were abſent ſhould teſtifie "their conſent by Letters.——And it does "appear by St. *Cyprian*, that they were not "called after the Election, but were wont "to be concerned in the Election. And then ſets down St. *Cyprian*'s words quoted
Chap. 5. by me. "*For which cauſe this is diligently "to be obſerved and held as of Divine and "Apoſtolical Tradition (which is for the moſt "part obſerved by us throughout all Provinces) "that to the right celebrating of Ordinati-"ons, all the neighbouring Biſhops of that "Province ſhould come together to that peo-"ple, over whom a Biſhop is to be ordained, "that the Biſhop may be choſen in the pre-"ſence of the people.* Obſerve, St. *Cyprian* does not ſay, by the people, but *Plebe preſente*, in the preſence of the people.

N. 15. "This was every where obſerved with-"out exception, anciently (he ſayes.)

*Of the chooſing and Ordination of Prieſts.*

"The Biſhops had a peculiar habit in the "ſolemn Aſſembly, whereby they were di-

ſtingu-

"ſtinguiſhed from the reſt of the Preſby-
"ters; and they did ordain Presbyters and
"Deacons with impoſition of Hands. And
"every Biſhop did ordain his own Presby-
"ters, with the Colledge of his Presbyters.
The uſage of Preſbyters laying on of Hands in Ordination of Preſbyters, does not ſeem to have any other Original than from the Council of *Carthage*, and was no other than is now obſerved in our Church. And by all that I have quoted out of Mr. *Calvin* it is evident, he does aſſent that the Superiority of Biſhops was in the Apoſtles time; that the manner of their appointment was by the Arch-biſhop, and the Biſhops of the Province; and that the Power of ordaining Preſbyters and Deacons, was principally belonging to the Office of the Biſhop, and never done without him; and that it was well done of the Council of *Loadicea*, to forbid popular Elections. And though he does indeed expreſs it to be his opinion, that Preſbyters are of the ſame Order with Biſhops, yet he does confeſs, their Superiority was alwayes acknowledged in the Church from the Apoſtles dayes, and that they deſerve the higheſt *Anathema*, that will not reverently and obediently ſubmit themſelves to Orthodox Biſhops.

So that 'tis a demonſtrative Truth, that Government by Biſhops according to the ancient

ancient Canons, set Forms of Prayer, and a publick stated Liturgy, Holidayes, stated Fasts, the use of the Cross and Surplice, and the Doctrine that Ecclesiastical Governours have power to institute Rites and Ceremonies for decency and order, *&c.* were none of the things condemned in the Church of *Rome*, nor in any other Church; but the first Reformers thought they are of themselves, pious, profitable, and fit to be retained.

Their chief care was to oppose the Popes Supremacy, Transubstantiation, Communion in one kind, the Worship of Images, Invocation of Saints, *&c.* and to root out the Superstitious opinion of Merit in the Observation of Ceremonies, and placing a great deal of Religion in their external performance, without any inward Piety and love of God. Now these and such like superstitious Corruptions are taken away in our Church, and yet our Anti-Episcopal Country-men never cease to embroil it, upon the account of Government and Ceremonies; though not only the revealed Law of God, but the Law of Nations and common humanity, do oblige all persons not to disturb the Civil Government, legally setled in any Country, or to contend with any about indifferent Modes and Circumstances. Yet 'tis our unhappiness

not

not to find the ſame Civility or Juſtice from thoſe who owe obedience and ſubjection, and are tyed by the ſtrickeſt bonds of Religion and Charity, to live in all Peace and Love with the pureſt Church in the World, and that has the Authority of the Catholick Church in all Ages, and moſt ſober Divines amongſt the reformed Churches, to juſtifie the lawfulneſs and Piety of her Conſtitutions.

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CHAP.

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## CHAP. XXIX.

### *The Spiritual and Temporal Interest of the Nobility and Gentry, and all the Trading and wealthy part of the Nation.*

MR. *B.* is pleased to conclude his Book, which he calls an Answer to me, with a Scheme of Interests: I shall also end my Defence, with shewing what is the real Interest of all good Christians, and the highest Temporal Interest of all the Nobility and Gentry, and all the Trading and wealthy part of the Nation. As to the spiritual Interest, I cannot better set it down than in Mr. *B*'s own words.

Apol. p. 250. Num. 3. *The Interest of particular Churches is, their pleasing and glorifying God, by their Union to Christ and the Church Universal, by Faith, Love and Obedience; and their Holy Union between Pastors and People, and of the People among themselves.*

Now how can they shew their Union to the universal Church, by Faith, Love and Obedience, but by professing her Creeds, observing

observing her Laws and Canons, reverencing her ancient Customs and pious Traditions, and keeping up those Rules and Orders of Unity which she has prescribed: Therefore the Governours must set forth these things, and require all within their several Charges to conform to them. And what are these Impositions which the Dissenters complain of, but the pious commands of our particular Church, to submit and yield obedience to the Laws and Orders of the ancient Church, that they may testifie their Union with her; so that Mr. *B.* in his calmest thoughts, does acknowledge the true Interest of this Church of *England*, is to keep to that ancient and Primitive Order, which is already established in our Nation, particularly by obedience also to the Church universal.

*The Interest of each particular Christian is, his pleasing and glorifying God, in his holy Union with Christ, and with his Church universal; and subordinately his holy Unity and Concord with the Ecclesiastical and Civil Society where he liveth.* Num. 7.

Here he does farther acknowledge that it is his Interest, and the Interest of all the Non-conformists, in Subordination to the Church universal, and to testifie their Union with her, to live in holy Unity and Concord with the Bishop of that Diocess, and

Minister of each respective Parish where he liveth, for that is the Ecclesiastical and Civil Society setled by Law in this Nation. So that they must hereupon leave off all separate Meetings, and heartily joyn in Prayers and Sacraments, and all Christian Offices with the Parochial Churches respectively; and let them but faithfully keep to this Interest, and our Land will quickly be turned to a Paradise for Peace and Unity. But Mr. *B.* I fear, will not long hold to this Interest; or if he will, I doubt most of the other Dissenters will not be of his mind. But whether he will stick to it or no, you see he does plainly confess, 'tis your highest Spiritual Interest to glorifie God in your Union with Christ, and with the Church universal; and subordinately in your holy Unity and Concord with the Church of *England*, as by Law established; and consequently it will be your Temporal Interest, to do your utmost endeavour to promote the settlement of all other Christians in this Nation, in the same holy Unity and Concord; for then you are secure against all disturbances and scruples that can possibly arise upon the account of Religion, and will quietly enjoy your Honours and Estates, and all other comforts this Nation does afford, and have freedom and opportunity to advance your selves to greater

Wealth

Wealth and Dignity, by honest industry and lawful endeavours, and securely to convey down to your posterity what you have or shall lawfully possess.

But as yet we are far from that happy state, and in danger of having, not only our Religion, but our Lives, our Estates, and all destroyed by Papists or other Dissenters, or both, unless timely care and hearty endeavours are used to suppress Conventicles, and disabuse the people, and so bring our Nation to holy Unity and Concord, in the Ecclesiastical and Civil Society already established amongst us. You may fancy other Interests, or may be wholly taken up with pursuing your particular advantages and designs; but while the Land is thus torn and divided, you can never be secure of enjoying any of these Blessings; for by reason of Indulgences and Relaxation of Penal Laws ever since Forty One, multitudes of people have grown up, that are ignorant and Atheistical, and mind and know little of any Religion at all; and many others that are altogether ignorant of the Principles of true Religion, and withal peevishly Factious and Schismatical, and highly prejudiced against the Government both in Church and State; so that scarce the Twentieth part in many Parishes, and most Corporations, do Religiously frequent

the publick Prayers and Sacraments, and live as Christians ought to do, and in many places never so much as hear any instruction, or regard what their Ministers say unto them. And yet these men must be Jurymen and Witnesses in all matters that concern our Lives and Estates; these men must chuse Parliament men, without whom no Money can be raised, nor Laws made for the necessary defence and support of the Kingdom; and these are men that have Heads and Arms that may be conjured up by Seditious Pamphlets, Factious Sermons, and Lying Reports, to Dethrone and Murder their King, take away your Lives and Estates, and bring in Anarchy and Confusion into the Nation, as they have formerly done within your Memory. Can you therefore, if you rationally consider your danger, hope long to enjoy what you have, and sleep secure in your Beds, while Seditious Pamphlets thus fly abroad into every corner, and Seditious Preachers hold vast Meetings, to propagate Schismatical Principles against the setled Government and Religion, and make that the greatest exception against Conformity, that they are obliged to renounce that wicked Covenant, and these Rebellious and Common-wealth Principles, by which they destroyed His late Majesty of Blessed Memory, and brought

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the Kingdom to Desolation for near twenty years? Nay, were not their Insolencies and Rebellious Methods for these two last years, and our imminent dangers in all appearance, the same and greater than those in Forty one? And though as yet, Providence has but shewed us the gulf in which we are like to be swallowed up, and given some respite to prevent these dangers, and the Loyal Church-men have appeared to shew their resolution to stand by the Government, and demonstrated a possibility of suppressing these Factions and Tumults, yet I do not see any of those men are converted, or Seditious Conventicles taken away, or our Churches better filled; nor can we hope the common people will ever entertain sounder Principles, while these things are permitted: And 'tis in vain to imagine, that those men that caused the late disturbance are sunk into the ground; yet it must be confest they are at present so discouraged, and the Government has such assurance from the Loyal Party, that 'tis not only possible, but very easie to prevent all these dangers, if effectual care be taken to maintain the ancient Religion, and those just Laws, which are so equitable, so wise, and so necessary for the publick Safety, and they he executed with Impartial Justice, against Papists and all other Dissen-

ters, not to the utmost rigour, but with such gentleness and moderation, that Conventicles be taken away, but no body ruined and undone, though they feel it uneasie for them not to conform to publick Religion, and be utterly excluded from all hope of future Favours and Indulgences. This method in a short time will undeceive the poor deluded people, and by means of the sober instruction they will hear in the Church, and the Blessing of God upon such a Pious care of his Worship, would secure us from all future Tumults and Rebellions, and settle the Nation in Peace and Unity, which is the highest Interest of all the Noble and Wealthy part of the Nation.

But suppose we are secure against any Protestant Rebellion, and there is no danger they will be able to breed any disturbance, (though I do not see but what has been done may be done again,) yet our fears of Popery will be allowed to be just and reasonable, and every body is sensible our danger will be great under the *Roman* Tyranny; now which way do Papists endeavour to bring about their designs? Has not a little Discourse called *Foxes and Firebrands*, and the first Discoverer of the Plot in his Narrative, with numerable other Evidences, made it plain to the World; it is by

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lowing Principles of Schism and Faction amongst the people, by Preaching in Conventicles under all shapes and disguises, and alienating mens minds from the publick order of the Church, and any solid Foundation of true Religion? and did not Mr. *Coleman* and the Lord *Stafford* acknowledge before their Death, that they did endeavour to get a Toleration, that by means of our Divisions they might ruine the Church of *England*, to make way for setling their own? And though a Toleration should not presently bring in Popery, and there be no danger during the Reign of our most Gracious Soveraign, who has given such repeated promises and assurances of his constant defence of the established Religion, yet we do not know what may happen in future times, the Royal Branches being planted abroad in Forreign Countries; neither is the Queen of *Spain* without a remote possibility of inheriting the Imperial Crown of this Realm. And suppose a Monarch of the *Spanish* Temper and Severity should sway the *British* Scepter, and should find our Nation thus torn and divided, and perhaps the greater part ignorant and Atheistical, and regardless of any Religion; others peevish, humorous and ill natured, but spiteful, Schismatical and disaffected to the publick

Worship established amongst us, and very ignorant and ungrounded in any sober Principles, how soon would these men and their Puny Levites, most of whose Learning is a Bible and Concordance gathered into incoherent Phrases, become a prey to the Jesuits and Fryers, who would in whole swarms fly about their Ears, and beset them in every corner, and yield a new Triumph to the *Roman* Conquerors? It is impossible that such a broken, ignorant and distracted people, as ours are at this time, should long hold out the contest against the Learning, setled Order, outward appearance of Religious Zeal, which they will then press upon their Consideration, together with the Temporal advantages they will have if they submit, and the many threats and dangers they will incur, if they obstinately persist in that they call Heresie and Disobedience.

Neither will the Bishops and the learned Clergy, and their truly ancient Catholick and pious Establishment, be able then to secure these men or the Nation; for the Dissenters will not desire their help, but are taught to account them Papists also; and then the Papists having a much easier Game to pursue, will slight and avoid all Contests with them, and prey upon the weak and unsetled people, and by that

means

means will gain strength enough by Force and Violence, without any farther dispute, to trample them under their Feet; and so our Land will be again enslaved to *Rome*, and all her Corruptions; and the Presbyterians and Independents do open the door, and dispose our people by these Divisions, to let them in.

But if those be thought only remote possibilities, and not much to be feared; yet the growing Arms of *France* at present are very powerful, and threaten Slavery to this part of the World, and the motions of the Empire and of *Spain* are very slow to prevent it. *Flanders* is most already in their Power, and the rest lyes at their Mercy. *Holland* was over-run lately in a Month; and I have been credibly informed, that the City of *Amsterdam* had made a Golden Bason to present their Keyes in to their Royal Conqueror; and how easily then may they be again reduced to the same necessity, when their Adversaries are far stronger now, than when they made their first Invasion. These things must needs concern us and our Trade; and yet by means of the Divisions that are tolerated amongst us, Male-contents are encouraged, and perhaps *French* and Popish Money does hire Preachers and Pensioners to spend their time in Quarrels about Religion, which should

should be employed in Consults to establish Truth and Unity, and provide for the publick Safety and Defence.

The only means therefore that is left to preserve our Nation from Destruction, and to secure us from the danger of Popery, is to suppress all Conventicles whatsoever, and by some moderate Penalties, suited to every ones condition, so as not to ruine any body, but to oblige all to hear the sober instruction of the Ministers of the Church of *England*; and then in a short time the Body of the Nation, which are now sloathful and lazy, and mind no Religion, or else strangely perverted and misinformed, would come to understand the Grounds and Principles of the true ancient, Catholick and Apostolick Religion, which by an uninterrupted Tradition, has been publickly taught in all Ages, confirmed by the general Councils, and now owned and approved of by all setled Societies of Christians; and in all Disputes will hearken to the learned Arguments of the Pious and Orthodox Bishops and Doctors of our Church, against which all the reasoning of the Church of *Rome* will never be able to appear with any colour, and so they will be in no danger of being seduced to the *Roman* Church by the base Priests and Jesuits, if afterwards tolerated to preach amongst them.

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Being by this Method provided against having our people seduced by the Papists, which as yet they are in great danger of, upon the least opportunity or encouragement; the next thing to be thought of, is to consider how to prevent Violence, that those be not murdered and undone, that cannot be perswaded to submit. Now to secure this His Majesties gracious Promises, to confirm any Bills that were thought necessary to preserve the established Religion, that did not intrench upon the Succession of the Crown, do make the way very easie, if our People were united amongst themselves, and in the Religion of the Church of *England*. For Matters may be so ordered, that all Officers, Ecclesiastical, Civil and Military, and all that are employed in Power or Authority of any kind, be Persons both of known Loyalty to the Crown, and yet faithful Sons of the Church, and firm to the established Religion, and the Laws that they act by, may be so explained, in the Favour of those that conform to the publick Worship and the discouragement of all Dissenters, that we must reasonably be secure from any Violence that the Papists can offer to force our Submission. For when all our Bishops and Clergy are under strict Obligations and Oaths, and

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the People are guided by them; and all Officers, Civil and Military, are firm to the same Interest, and under severe Penalties, if they act any thing to the contrary. Then what probable danger can there be of any Violence or Disturbance to force us out of our Religion, when all things are thus secured, and the Power of external Execution is generally in the Hands of men of our own Persuasion: Nay, moreover the Prince himself will by his Coronation-Oath be obliged to maintain the Laws and Liberties of the Kingdom thus established. Neither is this an imaginary Fancy of mine, or wild Proposal, but actually seen in other Countries; the Elector of *Brandenburg* himself a strict *Calvinist*, and most of his Subjects *Lutherans*, and a late Duke of *Zell* a Papist, and his Subjects of the Reformed Religion, and yet have lived in all Love and Concord, the Laws of their Country having secured them from any Disturbance.

The Papists therefore being very well aware of this, take all the wayes they can to distract and unsettle the People, and especially to alienate their minds from the Church of *England*, and make them indifferent to any Religion, that so they may be in a possibility of fixing them in theirs,

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or at least by degrees to get a Parliament, If ever they have a Prince to their own mind, that may abolish our present Laws, and settle the Popish Religion; and had they but once that hold again, they would leave no Queen *Elizabeth* behind to restore us to that happy Reformation which now we enjoy.

So that every Conventicle is a Factory here for the Church of *Rome*, whether they intend it or no; and all those that alienate mens minds from the Church of *England*, or promote the Relaxation of Laws, to allow men to indulge their own humour, whether it be to be lazy and careless of any Religion, or else Schismatical, are (whether they design it or no) Agents for the Papists, and do that work which they have been labouring about this Forty years, and plainly dispose People to be in a readiness to embrace Popery, and encourage their busie Priests and Bigots to contrive Plots to settle their Religion, when they see the Dissenters have set open so fair a door to let it in. Men may overlook and despise these matters how they please, and Dissenters may endeavour all wayes to excuse themselves; but it is demonstratively evident to all understanding Persons, we shall never be free from Murders, Conspiracies, danger of Popery, and perpetual

petual Fears and Distractions while Conventicles continue, and men are suffered to withdraw themselves from the publick Religion without any check or controul. And all at last must end in Popery; the Consequence whereof I cannot think upon, but with the greatest Horror and Amazement. God Almighty, for the Honour of the Reformed Religion, and in Mercy to this poor Nation, open the Eyes of all that are concerned, throughly to be sensible, and timely to provide against it, before it be too late; which as yet by the Blessing of God may be easily done, and that without Cruelty, Bloodshed, or any just Complaint.

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*F I N I S.*

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# A VINDICATION OF THE Right Reverend Father in God PETER Lord Bishop of ELY.

Extorted by the numberless Provocations and Reflections of Mr. *Baxter* upon his Lordship.

Wherein is shewed his Lordships charitable Method of True and Christian Concord, and that Mr. B. and his Anti-Episcopal Party, (next to the Jesuited Papists) are the great Incendiaries of Christendom.

Mr. *Baxter*'s Holy Commonwealth, Pag. 485, 486.

*I shake much to blow the Coals——I did—engage in that War——I incouraged many Thousands to it——Nor dare I repent of it, nor forbear the same, if it were to do again in the same state of Things.*

See also the Second Part of the History of Separation.

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*Fœlix quem faciunt aliena pericula cautum.*

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*London*, Printed in the Year, 1682.

# THE Bishop of *ELY*'s Constancy TO THE Church of *ENGLAND*, AND Diligence in performing his Office.

NEXT to the Vindication of our holy Mother the Church of *England*, it is most honourable to appear in the Vindication of the Governours also, who have spent their dayes, and grown old in her Defence, and suffered the loss of all for the Maintenance of her righteous Cause, and a good Conscience, in the worst of Times. And amongst these, none have been more eminent than that most learned, holy Prelate, the Right Reverend Father in God *Peter* Lord Bishop of *Ely*, who was an early Confessor for the Truth at *Cambridge*, and has above Forty years hazarded his Life and Health in disputing, preaching and writing for the same, against all Opposers both of Church and State, as often as any

occaſion was offered either in Publick or Private. I will not recount with what Pains and Courage he aſſerted the Cauſe of the Church of *England* in *London* in the height of the Rebellion, keeping up a viſible orderly and Catholick Communion in the face of the Sun, and thereby took away that Reproach the Papiſts caſt upon us at that time that our Church was loſt, and confirmed many thouſands in her Communion, ſecured others from being ſeduced, and was one principal Inſtrument under God, to make way for the happy Reſtauration of the King and Church. Neither will I at large tell the Reader how publickly he confounded the Anabaptiſts, and ſo baffled the Socinians, that they quite diſſolved their Aſſembly upon it. Neither were his Labours leſs indefatigable in reducing Quakers, Preſbyterians, Jews, Turks, and all other Diſſenters; but his Conteſts were moſt ſignal with the Papiſts, who were ſo learnedly refuted by him, that as ſoon as they underſtood his Ability, the Prieſts were forbid to engage in any Diſpute with him, and many did thereupon wholly decline it, and others were ſufficiently rebuked for their raſh Adventures. However this the Church of *England* gained by his Labours; many that were wavering were confirmed in the Truth, and multitude

titudes were brought back to the Church that were seduced by the Papists. Nor lastly, will I relate how he was delivered from the Mouth of the Lion, and Paw of the Bear, all those perillous Times, and covered by the Hand of the Almighty from all Harm and Violence. These and many other Matters will better become an abler Pen, when he has finished his Course, and consummated the rest of his Labours for the Glory of God.

But after all his unwearied Diligence in Preaching, *&c.* undoubted Constancy to the Religion of the Church of *England*, and unblemisht Conversation in all Places and Societies where he has been concerned, he has not been able to silence Malice and Detraction, therefore though a Panegyrick of his Vertues will be more seasonable after his Death; yet a just Vindication of his Honour will be necessary while he is alive.

Now one would think that a Man that had lived in all Integrity, and shewn himself so faithful in the Defence of the Church, for above Forty years, should need no Justification; and indeed he does not with any that are not malicious against the Church also, and therefore malign him for his Constancy and unwearied Diligence in her Defence? and perhaps Mr. *Baxter* has

as much contributed to stir up popular Hatred as any, if not been the only man that has all along secretly insinuated ill Surmises amongst the Dissenting Party against his Lordship, and at length publickly and broadly spake it out, in his Epistle Dedicatory to the Right Reverend Father in God, the Lord Bishop of *Winchester*, and his Lordship, where he seems to lay the greatest load of all their Complaints upon them, and says, *You (above all men that I know) have effectually helpt to bring us under* [those hard Terms of Concord] and a little before, *Is there no better way to the Churches Concord, than that which must cast out such men as you or I?* And then adds, *I am fully persuaded, that in this Book, I have told you a righter way of Christian Church Concord, more divine, harmless and comprehensive, fitted by Christ himself to the Interest of all good men, yea of the Church and all the World. I offer it first to you, that you and Posterity may see what it was that I desired; and that if I err, you will faithfully detect my Error, that I may repent before I dye, and may leave behind me the Recantation of this, and all my other Mistakes and Miscarriages, as I intend to do upon just Conviction; but do it quickly, or else I am not like to see it: And I purpose not to provoke you by any Confutation, but to improve your Evidence for my self.*

*And to answer the earnest Demand of our Reasons, by you my Lord Bishop of* Ely, *I have also published an Historical Narrative of our Case and Judgment, in another Book called, The Non-conformists Plea for Peace.* The chief whereof, are repeated again in his Apology, and the peaceable Design, and particularly considered and answered in this Discourse if not all of them; I am sure, so many as concern the Churches Peace, and her Vindication thereunto. And thereby is shewn a way of Concord, wherein more Christians will agree, though not so comprehensive, I confess, as Mr *Baxter's* is; for, I believe, few men in the World, besides himself, will approve of his only way to Concord, of which he is so fully perswaded; I am sure the Church of God, in all Ages, have accounted it Schismatical.

## *The Lord Bishop of* Ely's *Discourse with* Baxter.

Now, though the Bishop of *Ely* did not publickly write against Mr. *Baxter*, yet out of his abundant Charity and Goodness towards all that express any desire to receive Satisfaction, he sent for him, and did seriously expostulate with him concerning these Matters, why he should so particu-

larly lay all the load, of their silencing, upon him, and where, and when, and how, either by Preaching, Disputing, or Writing, he had given him any Reason to complain, more than any body else; for that he had no Authority in the Church, but of a private Minister, till nine years after, and since he had any Jurisdiction, silenced none, but some for Debauchery and ill Manners.

Mr. *Baxters* Answer. To which Mr. *Baxter* answered, That he could not charge his Lordship with any thing in particular, in the ordinary discharge of his Office, nor had heard any Complaint; but his Lordship being appointed one of those that managed the Conference at the *Savoy*, great Deference was given to his Authority, and by that means, all wayes of Accommodation were laid aside.

The Lord Bishop of *Ely's* Reply To which his Lordship replyed, Mr. *Baxter*, you speak very much in Commendation of the Moderation of Bishop *Usher*, Bishop *Hall*, Bishop *Davenant*, and Bishop *Brownrig*, *&c.* but why do you use such Partiality? For what did I do at the *Savoy*, but they were bound to do, if they had been called to give their Judgment in the like Case as I was? For had not they subscribed to, and approved of the Common-Prayer, and Constitutions of the Church; and what did I more, than maintain that they did well in it? Would not they have

vindicated

vindicated what they had done likewise, if it had been put to them as it was to me? Why therefore, do you single out me, and oppose me to them, when I defended no more than they did own and subscribe to, and were bound to defend it was lawful, which was all that I did?

Moreover his Lordship added, Mr. *Baxter*, you also say, you desired nothing of us, but that we would lay aside the Lay-Chancellors, and take Advice with our Presbyters; and yet you single out me, upon whom you heap the load of your Complaints, who have done both these things. For I have been concerned but in two Dioceses, and I have put in Clergymen and Doctors of Civil-Law to be Chancellors in both of them: And for advising with my Clergy in all Ordinations, I do desire the Dean and Prebendaries to examine the Persons, and to be present at my Examination also, or some other Grave Divines, who are to joyn in laying on their Hands. And then for the Laws of the Church in general, they are not made, but by the Consent of both Houses of Convocation; so that the Bishops have advised with the Presbyters in all Matters as you desired. And what are you angry with me, because I have done both these things that you desired? Though I do not

blame

blame my Brethren that have taken another Method.

*The Lord Bishop of* Ely's *way of Concord, and Endeavour after it.*

But his Lordship is highly to blame, because he will not come up to Mr. *Baxter*'s Terms of the *True and only way to Concord.* If his Lordship did not endeavour after Concord, amongst all good Christians, and promote the Peace and Unity of the Church, I should confess he did justly deserve Mr. *Baxter*'s Censure; but I am not only fully perswaded, but can certainly prove it, that no man in the World has shewn greater Moderation, or laid a surer Foundation for universal Concord amongst all good Christians, than his Lordship has done; and God be thanked of late years, most of the Church-men are convinced by direful Experience, that his Lordships Catholick Principles, and primitive Moderation, are the soundest in themselves, and necessary for the Churches Peace; and therefore Mr. *Baxter* cannot but be sensible, that men whom he thought great Favourers of his Party, have shewed themselves to be of another mind, and poured out upon him, the Authority of whole Armies of Saints and Martyrs, and invincible Reasons,

to

to batter down his *Babel* Structure, to confound the Church, which he has set forth under the specious name, *of the True and only way to Concord.*

Let us then consider the Bishop of *Ely's* way of Concord, which is, by uniting in that ancient Catholick and Apostolick Faith, Doctrine, Government, Administration of Sacraments, and Order of Worship, which was instituted by Christ and his Apostles, confirmed by the general Councils, received down by the known Custom and Practice of the Churches of God throughout all Ages, and approved by the primitive Fathers and Martyrs, and established in this Nation for substance, ever since Christianity was first planted, (which was within four years after our Saviour's Ascension;) and under those Circumstances and Forms, which have been established by Law ever since the first Reformation; and who can desire a better, or propose a more reasonable way to Concord than this? For all wise men are willing to take Advice, and to hearken to the sober Resolutions and Counsels of grave and learned Divines, famous for their Integrity and Wisdom. Where then can we hope to find this better, than in the constant Tradition of the Church, and the most deliberate Resolution of the primitive Fathers and Martyrs, and

and the ablest men in all Ages? Besides, in the unanimous Profession of that Society which God has chosen peculiarly out of the World, and promised to bless with his perpetual presence, and thereupon has called it *the Pillar and Ground of Truth*; and assured us, *that the Gates of Hell shall never prevail against it.* And as it is against the Catholick Faith, to deny that that Promise is not made hitherto good, so it will puzzle Mr. *Baxter*'s skill in Church-Histories, or any other mans, to shew that this had not been made good in the visible, publick, undoubted Acts and Traditions of the whole Church in all Ages, from the Apostles time to this very moment. 'Tis needless to reckon up the Particulars wherein all agree, for his Lordships Profession is the same which is all over the Christian World.

1 Tim. 3. 15.
Mat. 16. 18

Come we then to consider the Concord the Bishop maintains with all other Christian Churches. Now there is not one setled Church, established by publick Authority, that he is not at Concord withall, and holds Christian Communion, and would actually embrace, and receive to his Prayers and Sacraments, and count as Members of the same Mystical Body, whereof Christ is the Head, though he does not agree with them in their Errors and Singularities,

gularities, and only differs from them, where they depart from the Scripture and the Catholick Church. Why does Mr. *Baxter* then weary himself out with inventing new Models and Contrivances, and feigning an endless multitude of Scruples about Church Communion, when all the sober part of the Christian World are generally united already? And they are the great Zealots for the Pope, and such furious Anti-Episcopal Dissenters as Mr. *Baxter*, that hinder all Christian Concord, and set the World in a Combustion with their groundless and unnecessary Disputes. Mr. *Baxter*, I suppose, in his younger dayes, before he had well considered the Terms of Church Concord, and thoroughly understood the State of the Christian Church, saw the Anti-Episcopal Party a prevailing Interest, and so put on a Buff Coat to become like them, when he was engaged amongst the Rebels, against the King, and his Spiritual Fathers in Christ. And now to justifie the Errors of his Youth, would perswade all the World to be of his mind, and make men believe the Breaches are irreconcileable, unless they will palliate his Miscarriages, by making them the Standard of Church Communion; whereas if he would be quiet, and keep within his Station, the Methods of Concord are better already than any he can

offer,

offer, and People would be satisfied, and mind their business that concerns them, if he would let them alone. But then Mr. *Baxter* will be inconsiderable, his Name and Books will make no noise; and that Cause that he has wrote and drawn his Sword for, will appear, indeed as it is, no better than Schism and Rebellion, against the Father of his Country, and the Spiritual Fathers of the Church.

### *The Lord Bishop of* Ely's *Concord with the Reformed Churches*, &c.

Now that the terms of Concord proposed by the Church of *England*, and which the Lord Bishop of *Ely* has preached up and defended this Forty years, are truly Catholick, and such as all Christian Churches agree to, I shall prove by the particular Churches which do approve of our Communion, and are upon occasion admitted to it.

### *Our Communion with the* Dutch *Church.*

First, Does not His Highness the Prince of *Orange*, and his noble and honourable Retinue, joyn in Communion with us, as often as they have occasion to come over hither; and are not any of the Ministers

and

and others of the *Dutch* Churches, publickly permitted to come to our Communion? And do we not thereby own them for Christians, and fellow-Members of the same Catholick Church? And do they not thereby own us for the like?

*Our Communion with the Reformed Church of* France.

If at any time any of the *French* Protestants come over to our Country, do we not likewise admit them to our publick Prayers and Sacraments, and so profess our Concord with them in the substantial Principles of the Christian Religion?

*Our Communion with the* Bohemian, Lutheran *Churches.*

Come we likewise to consider the Remains of the ancient *Bohemians*; do we not hold all friendly Communion with them? Nay, the Bishop of *Ely* does subscribe yearly to the Maintenance of Scholars in the Universities, to be sent over to be Ministers amongst them; and when their Bishop was lately here to solicite our Churches Charity towards their Relief, none was more forward to promote it than his Lordship, as that Reverend and learned Bishop

and

and his Brother did with ample Thanks and hearty Prayers to God for his Lordship, acknowledge to me, and are ready to testifie to the whole World; and I have heard from a Friend now at the M. of *Brandenburg's* Court, that the Fame of this Charity, has raised an honourable esteem of our Church in those Parts.

The same Charity and Concord is alwayes shewn to the *Lutheran* Churches, some of whom have often communicated with the Lord Bishop of *Ely*; and one in particular interposed between him a naked Sword, run full at his Lordship as he was performing his publick Office in his Surplice, and offered to dye immediately to save his Life. The like Concord I can shew with the *Helvetian*, *Hungarian*, and *Transilvanian* Churches, and all that profess the Catholick Faith.

*Mr. Brochmand* Son to Atch-Bishop *Brochmand* known by his Writings in *Denmark*.

*Our Communion with the* Greek, Abyssin, Persian, Russian *Churches.*

Neither is the Charity of the Church of *England* confined to neighbour Churches, but diffused throughout all the Christian World, even those Eastern Churches, formerly the Glory of Christendom, and not many hundred years since, the renowned Seat of Learning, and all ingenuous, as well as

as Christian Education, are acknowledged as a true Part of Christ's Heritage. And the Lord Bishop of *Ely* has often received both Bishops and Priests of that Communion, with all Honour and Respect, and permitted them to joyn with him in our Prayers and Sacraments, and does upon all Occasions shew a Christian Respect and Affection towards them; and his Goodness and Charity is extended also to all sober Converts from the Errors of the Church of *Rome*; and his Liberality and Compassion was abundantly shewn to a poor distressed Nun, of extraordinary Piety and Understanding, that out of pure Conscience left her Monastery, and came hither for Refuge, and refused to return to that Communion, though courted to it with all the Pleasures of the World.

## *Of Communion with the* Roman *Church.*

As for the Schism that is between those of the *Roman* Communion and the Church of *England*, which are the only Churches which are not in Concord with us, yet the Lord Bishop of *Ely* believes not only the Cause, but the Formality of it is plainly on their Part, and the Church of *England* is altogether blameless. Neither can those of that Perswasion here in *England*, any

way excuse their Separation, or lay any fault upon her; and this is evident by History, and plain to common sense; for during the first Ten or Eleven years of Queen *Elizabeths* Reign, they did make no scruple of communicating with their respective Bishops and Parish-Ministers; neither had the Pope any Exception to make against the soundness of our publick Prayers and Forms of administring the Sacraments, but would have allowed them still, if the Queen and Bishops would but have acknowledged his Supremacy; but they refusing to own such a usurpt and unjust Authority, he thereupon excommunicates the Queen, charges all Christians to own her no longer as their Soveraign, nor to joyn in Communion with the Bishops and *English* Clergy, but to account them as Hereticks, and cut off from the Catholick Church; whereupon several withdrew from our Communion, and so made first a Separation, and held up a Schism upon that pretence ever since.

Now against this usurpt Authority of the Pope, and Schismatical Separation of his Adherents, and many other Errours and Innovations of that corrupt Church, none has appeared more constantly and zealously in all Times, than the Bishop of *Ely*, nor prevented more from being Se-

duced,

duced, or given better Satisfaction to many that were wavering, or at least not so fully convinced in their Minds. But though the Church of *England* and the Bishop of *Ely*, do condemn many other Errours and Corruptions of the Church of *Rome*; yet 'tis plain, the Popes usurped Authority, and his Prohibition of joyning with our *English* Bishops, made the first Schism, and is the hinderance to keep them from now joyning in Communion with us. For common Lay-persons are not required to declare themselves in any of the controverted Points, but only obliged to profess, and to live up to those common Rules of Christianity, which are equally agreed upon by them and us, and most other publick Societies that profess the Christian Religion. And how groundless the pretence of the Popes Authority is, I have sufficiently shewed upon other Occasions, and 'tis not material to handle it at this time, it being confest by those to whom I am now writing, and also condemned and rejected by the general Councils, and by the greatest part of the Christian Church in all Ages, and even at this very day: So that if Papists amongst us, would but observe their own Rule laid down in the Council of *Trent*, and keep to the Tradition and Laws of the Catholick Church, they not only

may, but will find themselves bound by their Baptismal Vow, to joyn in Communion with the Church of *England*, and renounce their Subjection to the Pope.

Mr. Baxter *and his Anti-Episcopal Brethren can, and therefore ought to hold Communion, and live in quiet Concord with the Church of* England, *and Bishop of* Ely, *but will not.*

And as the Church of *England*, and the Bishop of *Ely* are at Unity with all Churches abroad; so Mr. *Baxter* and his Anti-Episcopal Brethren confess, they can be at Unity with them at home if they please; and that the Terms of her Communion are such as are lawful, and they can and do upon occasion joyn in, when it is to hold a good gainful Office, or put them in a Capacity to be in a Place to promote the Interest of their Faction; nay, at other times, when there is no Interest in the Case, if they please; and Mr. *Baxter* tells us, this is the general Opinion of the Non-conforming Ministers.

Apol. Pag. 148. *The main Body of the Non-conforming Ministers,* (sayes Mr. *Baxter*) *as far as ever I could learn, did judge as followeth.* 1. *That those Parish-Churches which had*

*true Ministers (not utterly uncapable Persons) were true Churches of Christ.* 2. *That the ordinary Liturgy appointed for the publick Worship, was such as a good Christian may lawfully joyn in, not speaking of Baptizings and Burials,* &c. *in which some things they thought more dubious.* But those things are not so much excepted against, when their own Children or Friends come to be baptized or buried, or other Persons whom they have a good Opinion of; and at other times they may refrain coming to those Offices, for no body requires their presence, if they will but orderly and reverently attend the publick Prayers and Sacraments, which they own they can do.

3. *That though combined Churches, whether you call them Diocesan or National, are not any otherwise a divine Institution, than a Concord is commanded us in general.* [And are there not many strict Commands of God to that purpose, to bear all things, *and if it be possible, to live peaceably with all men?*] ——— *Yet a good Christian may and must live peaceably and submissively where some such combined Churches are guilty of Usurpation and sinful Abuse.*

*The Peaceable Design* acknowledges the same. *Two things therefore we will acknowledge, That our Parish-Churches are true Churches, and that it is our Duty, consequently*

Peaceable Design renewed. p. 4

*ly to desire and endeavour their Union and Prosperity. And what would any Conformist have of us more, unless it be also to joyn with them there in participation of Ordinances, which some of us refuse not neither upon convenient Occasion?* Well then, they do their Duty that hold up separate Meetings, which must needs hinder the Union and Prosperity of the Church! So that as the Church of *England*, and the Bishop of *Ely*, are at peace with all Christian Churches abroad; so if the Non-conformist Ministers, would but do what they can lawfully do for peace-sake, that is, constantly joyn with the Church of *England*, and peaceably submit to the Government, as Mr. *B.* sayes, it was their Opinion they *must do*, and publish a short Discourse with their Hands and Names to it, telling all their Disciples and Friends that they may and must do the like, we should be presently united at home, and all the Christian World, besides Papists, would be at Concord one with another, which would quickly open the Eyes of many well-meaning Papists also, and make way for a universal Agreement amongst all Christian Churches in the World, which the Pope, and Mr. *Baxter* with his Anti-Episcopal Brethren do only obstruct. But the Bishop of *Ely* in vindicating the Church of *England* as he has

done, hath been a publick Blessing to the World, and laid a Foundation for everlasting Peace and Holiness in the Church of God.

*Of the Bishop of* Ely's *Moderation and Christian Charity towards those Churches and Persons, that differ from him in Matters not necessary to Salvation.*

Though the Bishop of *Ely*, by his admirable Parts and Judgment, indefatigable Industry, and Watching, sincere Study and Prayers to Almighty God, for the Illumination of his Understanding, and Guidance unto Truth, has arrived to greater knowledge of the divine Mysteries, and a larger Comprehension of Theological Science, in the Scriptures and Doctrine of the Catholick Church, than most other men, yet he does not thereupon despise other Persons that are far from his Attainments, or breed any Disturbance in other Christian Societies that have not such an happy Settlement, and that true ancient and Catholick Order which we have. He does see and secretly mourn for the Divisions of Christendom, and does throughly understand from whence they proceed, and what are the means to make them up, and doth with all Learning and Candour, as

occasion is offered, endeavour to convince and perswade Persons that differ from the Catholick Order, to promote the Restoration and Settlement of it, in order to the Churches Peace. Thus he has laboured with Scholars of the *Greek*, *Russian*, *Roman*, *French*, *Dutch*, *Lutheran*, and *Hungarian*-Churches; and they all go away very well satisfied with his Charity, and commend his Learning, Goodness, and pious Zeal for universal Concord. And were there more that did use the like Religious Care to promote Catholick Order, as well as Catholick Charity, Differences would be quickly made up. But ever now and then there rises up a Great man or more, that out of profound Prudence as they think, or Popularity rather, are not contented to shew Charity to their Persons, but procure Favours and Indulgences for their Errours and Humours; when with greater Charity to them and the Church in general, they might both encourage them, and discourage their singular Wayes and Defects. This has been too too apparent all along, and has held up the Hearts of Dissenters in their Separation; and from uniting with the Church of *England*, which otherwise they would have done long ago. But finding such secret Abetters of their Cause in general, they hope one day, to be Masters of

the

the Field again, and so they prepare and strengthen their Party for such an occasion.

But though the Bishop of *Ely* does see and lament these unhappy means of perpetuating Divisions, and his Counsels and Labours have not their good effect, he does not thereupon reject Communion with those that differ from him, use any violent or unlawful wayes to force them to be of his mind, send Emissaries abroad to embroil and disturb their Peace and Quiet, or preach or write bitter Invectives against them, and endeavour to expose them to popular Hatred, or stir up foreign Princes, by Sword and War to root them out; as Mr. *B.* did stir up thousands to engage in that War, where they were bound by a solemn League and Covenant, and sworn to extirpate the Government of Episcopacy, and is so far from repenting, that he sayes, if the like Case should happen, he should do the same again. *Nor dare I repent of it, nor forbear the same, if it were to do again in the same state of Things.*

Holy Commonwealth, Pag. 486.

Now, how can any man in the World proceed with more Candour and Wisdom than his Lordship has done? he is bound in all Conscience and Duty to God, to use all honest and lawful Endeavours to promote

mote the Settlement of ancient, Apostolical and Catholick Order, and never to consent to any thing, whereby it may be hindered or abolished; but if Reasons, Arguments, and Perswasions will not prevail with men, to agree with the Catholick Church in all things, he does, notwithstanding, bless God for their Agreement in the substantial Truths, and own them for Christians, and for the rest, leaves them to their own Liberty, and prayes God to unite them and his whole Church in all Truth. And if all other Churches and Divines walk by this Rule, and shew the same Moderation, as all ought to do, all Christian Churches would be at peace one with another all over the World, and we should hear of no more Wars and Commotions to propagate Religion, nor any Animosities or Plots to breed disturbance amongst Churches that differ from one another. But this is the irreconcileable Temper of the Papists and the Anti-Episcopal Party with their Adherents, that they will not be satisfied with our Charity to their Persons, unless we will make them our Masters also, and swallow down all their Novelties and Defects. Which is just as if a man that had a lame Leg or a Wen, should refuse friendly Conversation with others, because they will not break their Legs, and mangle their

Bodies,

Bodies, that they may halt and become deformed like him.

*The Bishop of* Ely's *Moderation towards Schismaticks, here at home.*

And now we are come to the Point, whereupon Mr. *B.* and his Anti-Episcopal Party raise their great Out-cries against the Bishop of *Ely*, as being rigorous and severe towards Dissenters from the Church of *England*. But which way, or wherein can they ground any Complaint against his Lordship, more than against any other man? First, if they blame the severity of Laws, and terms of Communion, that cannot at all concern his Lordship; for he was not present at the making of them, nor had any Authority in the Church to hinder them when they were made, but was a Subject, and bound to submit to them as well as other men. Neither can they accuse his Lordship of any Rigour in executing them above others; no man has been ruin'd or undone, no man has suffered any cruel or hard Usage by his Lordships means. Though he has been severe to himself, taken many Journeys, impaired his health and his strength in Preaching, and labouring to inform and convince Dissenters and others; yet he has not given them any occasion

casion to complain of hard Usage or Severity towards them. And though he is Justice of Peace by Act of Parliament, yet he never did act any thing in that Office against Dissenters or others, since he came to his Diocess. So that there is nothing in any kind, that Dissenters can lay to his Charge, but they must confess they are treated by him, and discoursed withall with the greatest Tenderness, Charity and Moderation. Any thing of Modesty and Goodness that appears in them, is cherished and commended; any thing of Weakness or Indiscretion, is easily pardoned and overlookt; no advantage is taken of a hasty Word, or misbecoming Behaviour; any thing but intolerable Errour and Obstinacy is presently forgiven. This all that know his Lordship do well understand and are convinced of; and for others that do not know him, if they think ill of him, there is no excuse for them; since not only the duty of Christian Charity, but common Humanity does oblige all persons, not to harbour any ill opinion of any man, till they have sure Evidence he does deserve it.

'Tis not therefore any thing that his Lordship has said or done, but only his being a Bishop of profound Learning and Acuteness, exemplary Piety in his whole

Life

Life and Conversation, and indefatigable Industry in Preaching, and stopping the mouths of all Gainsayers by his unblemisht Reputation, that has made Mr. *Baxter* and the Dissenters express their Displeasure against his Lordship; as some said at a Committee at *Tunbridge* in *Kent*, before whom his Lordship was brought before his Exile from *Cambridge*: *That he was indeed a man of a very good Life and Conversation, the more was the pity, for such men did all the Harm.*

*What Hereticks and Schismaticks*, &c. *the Bishop of* Ely *will not communicate withall.*

Though the Bishop of *Ely*'s Charity be so diffusive, and his Christian Moderation does extend to hold Communion with all Christian Churches in the World, yet his Love of Truth and Zeal for Catholick Unity, does teach him, not to communicate with them that deny the Catholick Faith, or break Catholick Unity. Such are Infidels, Hereticks, Schismaticks, and openly wicked Livers, that pollute the soundness of their Profession by an ungodly Conversation. These the Church of *England*, and the Bishop of *Ely* taught by her, do manifestly reject from their Communion.

And

casion to complain of hard Usage or Severity towards them. And though he is Justice of Peace by Act of Parliament, yet he never did act any thing in that Office against Dissenters or others, since he came to his Diocess. So that there is nothing in any kind, that Dissenters can lay to his Charge, but they must confess they are treated by him, and discoursed withall with the greatest Tenderness, Charity and Moderation. Any thing of Modesty and Goodness that appears in them, is cherished and commended; any thing of Weakness or Indiscretion, is easily pardoned and overlookt; no advantage is taken of a hasty Word, or misbecoming Behaviour; any thing but intolerable Errour and Obstinacy is presently forgiven. This all that know his Lordship do well understand and are convinced of; and for others that do not know him, if they think ill of him, there is no excuse for them; since not only the duty of Christian Charity, but common Humanity does oblige all persons, not to harbour any ill opinion of any man, till they have sure Evidence he does deserve it.

Tis not therefore any thing that his Lordship has said or done, but only his being a Bishop of profound Learning and Acuteness, exemplary Piety in his whole

Life

Life and Conversation, and indefatigable Industry in Preaching, and stopping the mouths of all Gainsayers by his unblemisht Reputation, that has made Mr. *Baxter* and the Dissenters express their Displeasure against his Lordship; as some said at a Committee at *Tunbridge* in *Kent*, before whom his Lordship was brought before his Exile from *Cambridge*: *That he was indeed a man of a very good Life and Conversation, the more was the pity, for such men did all the Harm.*

*What Hereticks and Schismaticks*, &c. *the Bishop of* Ely *will not communicate withall.*

Though the Bishop of *Ely*'s Charity be so diffusive, and his Christian Moderation does extend to hold Communion with all Christian Churches in the World, yet his Love of Truth and Zeal for Catholick Unity, does teach him, not to communicate with them that deny the Catholick Faith, or break Catholick Unity. Such are Infidels, Hereticks, Schismaticks, and openly wicked Livers, that pollute the soundness of their Profession by an ungodly Conversation. These the Church of *England*, and the Bishop of *Ely* taught by her, do manifestly reject from their Communion.

And

And whereas this is made a large Pretence by many, to reject whom they please from their Communion; and to censure and condemn all that will not come up to their Fancies and Humours, the Church of *England*, and the Lord Bishop of *Ely*, do not hereupon take an occasion to vent their Passion against any body, and presently brand them with the Name of Heretick and Schismatick, &c. but for their Rule herein, embrace all those that profess the common received Faith and Order of the Catholick Church, and reject those that are condemned for Hereticks and Schismaticks by the four first general Councils, or any other lawful and truly general Council, or else by plain evidence of Scripture, though the Church has not yet had opportunity particularly to condemn it. Ac-
*Eliz.* 1. c. 1. cording to this Rule, not only *Socinians* are to be shut out from all Christian Communion by the Church of *England*, and the Lord Bishop of *Ely*, but even obstinate *Anabaptists* and *Quakers*, as holding manifest and gross Heresies, contrary to the Doctrine of Christ delivered in Scripture, and declared so by the general Councils, and the Church of God. And by the same Rule, all those that set up Altar against Altar, and hold separate Congregations contrary to the Law of this Church, are

to be held as Schismaticks, and were condemned for such by the ancient general and particular Councils, and all the Catholick Fathers and Martyrs, and thought not fit to be received into Christian Communion, or accounted lively Members of the Catholick Church. Such therefore the Church of *England* and the Lord Bishop of *Ely* do reject from their Communion. And the Scripture does in many places pronounce Condemnation against such Persons. *These be they who separate themselves, sensual, having not the Spirit.* And the same St. *Jude* tells us, that men, even in the times of the Gospel, do *perish in the gain-saying of* Core, which *Corah* and his Company were miraculously destroyed by God, for setting themselves up without any lawful Call, against the ordinary lawful Officers that were appointed to minister about holy Things. So that the Bishop of *Ely* does reject those that are rejected by the Church of *England*, and the Church of *England* does reject only those that are rejected by the Catholick Church, and the Catholick Church does reject only those that are rejected by the Word of God.

See St. *Cyp.* Epist. & St. *Aug.*

*Jude* 19.

v. 11.

*Numb.* 16.

Mr.

*Mr.* Baxter's *way of Concord seems to be, to communicate almost with all Hereticks, and few if any of the principal Governours of the Church.*

That the Bishop of *Ely*'s way of Concord, is holy, pious, and good, and comprehensive of all orthodox Christians, I have sufficiently and demonstratively proved. Let us see whether Mr. *B.* that sets himself as Pope over the World, and usurps an Authority of Magisterially censuring, condemning, and reprobating all that he pleases, can so well vindicate his *true and only way of Concord.* Now any one that will look into his Writings, shall perceive all things quite contrary, that he does censure and condemn most of the Orthodox, and comprehend and tolerate almost all the Hereticks that ever were condemned by the general Councils, and will scarce afford the Councils themselves a good Word.

For after he has reckoned up a larger Catalogue of horrid and wicked Heresies; than ever *Epiphanius* or St. *Augustine* thought of, and most of them likewise; and amongst others, *That there are three Gods*, p. 293. *That the Doctrine of the Trinity is contradictory, or impossible to be true*, Ibid. *That Christ*

See Mr. *Baxter's True and only way to Concord.*

*Christ is but a Creature*, p.294. *That* Mahomet *is the Paraclet* [or Holy Ghost] *promised by Christ*, p. 299. *That it is not necessary that we actually love God above once a year, or once a month, or week at most*, p. 317. *That if we fear God's Truth, and love one another, we may be saved without any other love of God*, Ibid. And after all he sayes, p. 327. *Not that every one should be ejected or silenced, that holdeth or preacheth any such Errour.* And though perhaps a Diocesan Bishop, or a Convocation-man, may be tolerated for a while in his new modelled Church, yet time was, when he did studiously purge himself from encouraging Communion with them. *Nor is it any of our Question, whether you should have Communion with a Diocesan Church, as such; it is a Parochial Church, with such others that I spake of, and never a word of a Diocesan Church.*——Num. 14. *Nay, I made it none of our Question, whether you should communicate with any Parish-Minister, who concurreth with them in the said Matters which you accuse the Bishops of, any farther than conforming to the Law; for it is but few of the Parish-Ministers that were Convocation-men.* Whereby he does seem to exclude Bishops and Convocation-men from his Communion; if he has changed his mind since, or did mean otherwise, I shall be

Defence of the Principles of Love. P.75. N.10 77. N. 14.

very glad. Let the World judge who propoſeth the better way of Concord; the Biſhop of *Ely*, who does actually hold Communion with all the Churches that are in the World, but where they depart from themſelves, and from the reſt of the Church, or Mr. *Baxter*, who ſcruples at Communion with moſt of the Church-Governours throughout the whole Church, and will communicate with all the Hereticks almoſt, that the Church ever condemned; for I ſuppoſe, if they are *not to be ejected nor ſilenced*, good Chriſtians may communicate with them in his Opinion.

*Whether the Church of* England *and the Biſhop of* Ely, *ought to yield the Cauſe to the Anti-Epiſcopal Party, or they quietly to reſt ſatisfied with Epiſcopal Government.*

There being theſe Diverſities of Opinions concerning Church-Government, and the Orders and Degrees of Miniſters, it will not be amiſs to enquire which Party ought to yield to the other for Order and Peace-ſake. Now 'tis a confeſt Caſe amongſt all Divines, that the eſſential parts of Government inſtituted by Chriſt, do require no more, than that there ſhould be a conſtant Order of faithful Paſtors by mutual Conſent,

Consent, governing and ruling the Church, and administring all holy Offices publick and private, in Peace and Truth; but for the Manner, Circumstances, Times, Places, the number of each man's Flock, *&c.* they are left to the Wisdom of the Governours to appoint, who are still to keep to the Evangelical Rule, of doing all things decently and in Order.

This being agreed upon in general, it is to be considered what all Parties agree to concerning the difference between Bishops and Presbyters: Now in this Controversie, there is no doubt made by Persons that understand what they say, that Bishops have fulness of all Ecclesiastical Power and Order, and that their Ordinations and Sacraments regularly made and administred, are lawful and valid; and this none of the furious Contenders for Presbytery can deny. But then they also maintain, that every Presbyter is, as to Order and Office, equal to a Bishop, and has the same fulness of Power and Authority originally in himself; though as to the Exercise of it, for Order-sake, and by Consent, he may be bound up and restrained, and also subject to the Government of Bishops, where that form is setled; but yet where there is no Bishop setled, Ordination by Presbyters, and all other

Offices administred by them without Bishops, are nevertheless as good and valid, as if done by a Bishop.

On the other side, it has been the Tradition and Doctrine of the Christian Church in all Ages, even from the Apostles time to this very day, that no Ordinations are valid, or ought to be made, but by Bishops, to whom the greatest Authority of governing the Church is committed; where, with moral Diligence such Ordinations may be had. Neither can any one shew, where Ordinations made by meer Presbyters were approved of, or accounted valid for fifteen hundred years together; but there is full Evidence where such Ordinations were blamed, and condemned as groundless and schismatical, in St. *Augustine* and *Epiphanius*.

But then, though they do think thus of the necessity of their Ordination, and that where such Ministers are already or may be had, Christians are bound to submit to them or procure them, and allow none to officiate as Ministers, who are not thus ordained and allowed; yet in case of extraordinary necessity, where no Presbyters can be had, a Company of Christians may choose out some Lay-persons, who may for that time preach the Word, moderate publick Assemblies, and as it were, exercise the

the Office of a Minister during that necessity, till God does open a way for an orderly Ministry, and then they ought to resign their Charge, or receive a lawful Ordination, and regular Settlement in the Pastoral Office. And as Lay-Persons may be substituted for a time where there are no Presbyters, so Presbyters where there are or can be no Bishops, may, during that necessity, design Persons that are best fitted and qualified, to supply the place of Ministers, in instructing and governing the several Societies of Christians; but still they ought to acknowledge they are in an imperfect State, and be ready to receive a regular Ordination, and submit to lawful Ministers as soon as they can be had. So that they do not hereby unchurch any foreign Churches that cannot have Bishops, or shut them out from the number of Christ's Disciples, and a possibility of Salvation, but deplore their Unhappiness, and counsel them, as soon as they can, to make up this defect, and to return to the ancient Catholick Order of the Primitive, and most other Churches at this day.

The Matter being thus stated on both sides, 'tis easie for any peaceable and rational men, to determine which Party ought to yield to the other; for there is no Reason that the ancient Apostolical Order

should give place to the Modern: That which People entered upon only in case of necessity, should be preferred before that which was chosen freely, and when the Church was in none of those straits; that which is undoubtedly good and valid in the Confession of all Parties, should be set aside by that which the Church of God never yet did, nor the greatest part of Christians never will approve of. Besides, they are but the weakest, the most ignorant, and ungovernable of that Party that make any stir or bustle in this Matter. The wisest and the learnedest, have declared all along their earnest desire to have the Episcopal Order restored to its primitive State and Dignity, and even in those places where it is already wanting; and pray that it may be perpetual where it is already established. And thereupon have ever maintained all Love and Friendship with Episcopal Divines, and esteemed our *English* Bishops the greatest Glory and Bulwark of the Reformation.

See my *Orig.* of Plots, P. 133, 134

I will set down the Testimonies of two of the most learned men, that ever wrote for the Validity of Presbyterian Ordination. The first is *Beza*.

Apud *Sarav.* c. 18. P. 182.

*If the Church of* England, *after her Restauration, doth maintain it self, and is upheld by the Authority of her Bishops and Arch-*

*Arch-Bishops; (as we remember that she had not only signal Martyrs of God, but likewise most excellent Pastors and Doctors amongst Persons of that Order) let her enjoy by all means, that singular benefit of God, and God grant that it may be perpetual unto her.*

The next is Mr. *David Blondel*, who concluded his *Apologia pro Hieronymo* with words to this purpose.

See Dr. *Moulin's* Letter in *Durell*, p. 339.

*By all that we have said to assert the Right of the Presbytery, we do not intend to invalidate the ancient and Apostolical Constitution of Episcopal Preheminence: but we believe wheresoever it is established conformably to the ancient Canons, it must be carefully preserved, and wheresoever by some heat of Contention, or otherwise, it hath been put down or violated, it ought to be reverently restored.*

And yet our greatest Contest with Mr. *Baxter* and his Party, is because we endeavour to uphold this Government, while they go about all they can to pull it down. 'Tis they then, not we, dissent from the Reformed Churches in this Matter, and are therefore bound, in order to the Peace of Christendom, to submit to the Government and Laws of our Church.

*Mr.* Baxter *and his Anti-Episcopal Party, next to the Pope and his Emissaries, the great Boutefeus and Incendiaries of Christendom.*

We talk of Plots and Conspiracies, are afraid of having our Throats cut, our Houses burnt about our Ears, and our Estates sequestred, plundered, or confiscated, but who are they that put us in all these Fears and Dangers, but the Popish Emissaries, and Mr. *Baxter* and his Anti-Episcopal Party? and that many of them are not also Popish Emissaries, is more than we can be assure of: That they are their Auxiliaries and Trained-Bands is most certain, and there is too great Reason to think they are their Pensioners; for Dr. *O.* does not deny that they had any of their Money, (which he might have as easily done) but disowns they were hired to do their Work, just as some silly Witches detest any Contract to serve the Devil, but they will practice his Charms, and receive his Pay; however those subtle Sophisters to be sure, will not lay out their Money and drudge for nothing; and they understand their Trade too well to be cheated, and therefore see how it will turn to account at the last. And we may observe, the first Discoverer of the Plot tells us, lest the

See Dr. *Owen*'s Preface to his Enquiry into the Orig. of Evang. Churches.

the Dissenters should not do their business effectually, the Popish Agents are sent about into their Conventicles to add new Life and Courage, and by their Learning and Cunning, to supply the Defects of some weak and faint-hearted Brethren. And the Discourse called, *Foxes and Fire-brands*, has, from authentick Records, demonstrated, that the Popish Emissaries were the first Promoters of these Divisions But yet it must be acknowledged, Report has cleared Mr. *Baxter* from being any Pensioner, he would take none of their Money, his Zeal for the Anti-Episcopal Cause, did carry him on without it.

But setting aside these Matters, which are better understood by men that know the World, I am far from thinking every Non-conformist-Minister, much less many other poor deluded Dissenters, know any thing of these Designs; yet they are used as Tools and Engines to uphold Divisions, and when occasion shall serve, actually to engage in Arms, and murder and destroy their honest Country-men. Was it not thus lately in *Scotland*? Did not the Anti-Episcopal Party engage in a Rebellion, for the setting up their solemn League and Covenant, and the rooting out of their Episcopal Fathers and Brethren? and did they not barbarously murder their Arch-bishop, to terrifie all

others,

others, and to shew what they ought to expect from their Hands?

Did not likewise the Anti-Episcopal Party set up the same Covenant here in *England*, and imposed it upon all People, and plundered and sequestred those that would not take it? No less than Fourscore at a time, and the Bishop of *Ely*, at the Head of those of his Degree, were turned out from *Cambridge*, for refusing to engage in such a wicked Confederacy; and did they not carry on an open Rebellion on that account, and murder many thousands of their Innocent and Harmless Country-men, both of Nobility, Gentry, and at last our Gracious Soveraign himself? But yet all these things are past over and forgiven by the Church of *England*, who do not meditate any Revenge, desire their hurt or undoing, and would as willingly forget them likewise, if fresh Provocations, new Insolencies and Dangers did not Alarm us to provide against another Assault, and take heed we be not ruined a Second time by the same Party. We have been so ready to observe our Saviour's Command, *If thy Brother repent, forgive him*, that we have forgiven them before they repent, and should rejoyce more at their Repentance, than our own Safety. God send that we may see that happy day.

*Nothing*

*Nothing wanting but Humility and Charity in Dissenters, to make a perfect Concord in this Nation.*

'Tis very strange that the Church of *England*, who is at Concord with all other Churches in the World but the Popish, (who will agree with none that do not submit to them) should not be so happy as to have the like Honour and Respect from her own Children, which owe her all Love and Obedience: That only they should prove such unnatural Vipers, as to tear their Mothers Bowels in pieces; and yet it is a sad Truth that these are her greatest Enemies, and are the Cause of all her Miseries and Distractions; for if she were but at quiet at home, all foreign Enemies could give her little or no Disturbance.

And I know it must needs, as it does, astonish all other parts of Christendom, to conceive how such a kind, loving, and charitable Mother as our Church is, should be pestered as she has been, with such unnatural Children; neither can the Riddle be otherwise unfolded to humane Understanding, but that the Devil is alwayes sowing his Tares amongst the good Corn, and the Enemy of all righteousness will employ most of his skill, to confound them who are

are the neareſt to happy Order and Settlement. For what is there elſe, but want of Humility and Charity in the Diſſenters, that keeps us from a perfect Union? Mr. *Baxter* tells us, it was the Judgment of the main Body of the Non-conforming Miniſters, as far as ever he could learn, that our Pariſh-Churches are true Churches, and that it was lawful to joyn in the publick Service with them. And the Setters forth of the peaceable Deſign do alſo acknowledge the ſame, and that upon occaſion they can do the like. Let but this be conſtantly and regularly done, as all the Laws of God and man do oblige them to it, and then we ſhall be at perfect Unity; no body will moleſt or trouble them, no body will enquire into their private Opinions, or hinder them in the enjoyment of their private Devotions, in ſuch manner as they think beſt, provided they avoid tumultuous Conventicles, and do not ſpeak againſt or undervalue the publick Order of the Church. And this the Law of common Humanity does require of all men, when they have a publick Worſhip they can joyn in, and the Liberty of their own private Devotions at home after their own Way, not to revile and write againſt the publick Laws, but to bleſs God for their Happineſs and Tranquility. And though they could fancy ſome

Apol. Pag. 148.

Peaceable Deſign, p. 4

some better publick Order than that they have, yet that being lawful, they spend a great deal of time in a Week, not so well as that which is employed in the publick Worship; and the good example they will give thereby of Obedience and Order to young and dissolute Persons, the publick Peace that will be setled, and the Unity and Concord which will follow upon such a general Conformity, will abundantly weigh down any Pretences of greater Edification in a Conventicle, if it were true, as it is not.

But this their proud Hearts will not let them submit unto; for when they have cryed down Common-Prayer and Bishops, as wicked and Anti-Christian, made Ordinance upon Ordinance against them, plundered, sequestered, and murdered those that stood up for them, and hope to have an Opportunity to do the like; shall they now submit to them, and by their orderly Conformity joyn to settle and uphold them, and lose all the hopes of Dominion and Rule again, and plundering and dividing their neighbours Estates, and having a Religion according to their own Mind? this their Pride will not condescend to, and it can be nothing but Pride, Covetousness, and want of Charity that keeps them from it. Neither let them say, 'tis

the

the Church hinders this, because she will not part with a Ceremony, for that is not the Case; for notwithstanding the use of the Ceremonies, the Non-conformist-Ministers did think it lawful to joyn with our Parish-Churches; therefore the Ceremonies are not the Impediment, but it must be fear of losing their Interest, and all hopes of destroying the present Order of the Church; now to prefer these before Peace and Unity, can proceed from nothing but Pride, and want of Charity in Dissenters.

And if they should say, that Mr. *Baxter*, the peaceable Design, and all the old Anti-Episcopal Divines, have been too liberal in their Concessions; that 'tis their Opinion, that 'tis lawful to joyn with the Parish-Churches in Prayers and Sacraments, for they really are of another mind, and therefore refrain their Communion; yet still since we have the Authority of the Christian Church in all Ages, the Approbation of all Protestant Churches, the Judgment of *Luther*, *Calvin*, and the principal Instruments of the first Reformation, it must needs proceed from Pride and want of Charity, to judge themselves wiser and holier than all the World beside. And, that I do not impose upon any body in this Matter, they may satisfie themselves from Mr. *B.* whose words I desire them to consider.

der: *All the Reformed Churches in Christendom, do commonly profess to hold Communion with the* English *Churches in the Liturgy, if they come amongst us where it is used. Therefore it seemeth to me, to be Perjury and Covenant-breaking, either to prefer no publick Worship before the Liturgy, or to refuse occasional Communion with the Churches that use it, as a thing meerly on that account unlawful.*

Defence of the Principles of Love. P. 88.

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*F I N I S.*

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F I N I S.

A

# POST-SCRIPT

In Anſwer to

Mr. *Baxter*'s Objections againſt Me,

CONCERNING

*General Councils*, &c.

In a Book called,

An Anſwer to Mr. *Dodwell*,

AND

Dr. *Sherlock*.

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*Auguſtin.* de Bapt. cont. *Donat.* lib. 1. c.7. *Quæſtionis hujus obſcuritas prioribus Eccleſiæ temporibus ante Schiſma* Donati *magnos viros & magna charitate Prædites, Patres, Epiſcopos, ita inter ſe compulit ſalva pace diſceptare atq; fluctuare, ut diu Conciliorum in ſuis quibuſq; regionibus diverſa Statuta nutaverint, donec plenario totius orbis Concilio quod ſaluberrime ſentiebatur etiam remotis dubitationibus firmaretur.*

Idem lib. 2. c. 3. *Quis neſciat——Ipſa Concilia quæ per ſingulas Regiones vel Provincias fiunt, plenariorum Conciliorum Autoritati, quæ fiunt ex univerſo Orbe Chriſtiano, ſine ullis ambagibus, cedere.*

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*London*, Printed in the Year 1682.

# POST-SCRIPT

In Answer to

Mr. Baxter's Objections against the

CONCERNING

General Council, &c.

In a Book called

An Answer to Mr. Dodwell,

AND

Dr. Sherlock.

London, Printed in the Year 1682.

# *Of General Councils.*

AFTER most of these foregoing Papers were printed, there came another Book of Mr. *B*'s to my Hands, called, *An Answer to Mr.* Dodwell *and Dr.* Sherlock, in which he does reflect upon me in several Places, but quotes no words of mine which he does refute, nor takes notice at all how I state the Matters which he excepts against, but altogether proceeds upon his own Notions of them, and then writes, what he thinks will make the Cause seem odious; so that the Cause it self truly stated, is not so much as spoken to, or considered by him. But upon the whole Matter, as far as I can perceive, the great Quarrel he has against me, is because I maintain the Authority of the Church Universal in all Ages, in Opposition to his single Popeship, and persuade all Christian People in their several Capacities, to hearken to her Direction and Command, rather than Mr. *B*'s private Dictates, which are quite contrary to them.

It was not my Design, when I wrote first, to contend with Mr. *B.* or any body else, or to raise any new Disputes or Controversies, but to promote Love and Holiness amongst all Christians, and to put an end to that unnatural Cruelty and Bitterness, with which they persecute and destroy one another; and thereupon I did demonstratively prove, that the Doctrine of the Gospel, and the Profession of the Christian Church, were alwayes contrary to these violent Methods; and that they were the zealous Defenders of the Pope's usurpt Jurisdiction over all Christians, and the turbulent Fanaticks or Anti-Episcopal Party, that have thus filled Christendom with Blood and Confusion. And this I made so plain to common Sense, that Mr. *B.* nor no body else is able to gain-say it.

And as he cannot deny that the Papists, and Anti-Episcopal Party, have gone about by Blood and Violence, to destroy the Church of *England*, contrary to all Law and Justice, so neither does he go about to disprove me, when I maintain, that it is the Law of the Gospel, and the constant Profession of the Christian Church, that all Persons, as well Clergy as Lay-men, must live in Obedience and Communion with their own Bishops, as long as they profess the Catholick Faith, and uphold such a publick

blick Worſhip wherein it is lawful to joyn, and in the right performance whereof, we may obtain Salvation. And that our publick Service of God is ſuch, I have evidently ſhewed in this Book, and even from Mr. *B*'s own Confeſſion. So that it is demonſtratively certain, that this Separation from the Church of *England*, and holding Conventicles contrary to Laws both of Church and State in this Nation, is Schiſmatical, according to the Doctrine of the ancient Fathers, and all approved Councils General and Particular, and the conſtant Profeſſion of the Chriſtian Church in all Ages.

This is a Point, upon which Mr. *B.* is not willing to joyn Iſſue; and he muſt needs be ſenſible, that modeſt and ſober men of his Party would very much ſtartle, if they were once convinced of this Truth; and therefore he does all he can to obſcure the Matter, and would fain lead the Diſpute away from the preſent Queſtion, into the Debate of the Nature, Authority, Number of General Councils, *&c.* which is nothing at all to our preſent Differences, neither ſhall I require Mr. *B.* to be of my mind about them, if he will but obſerve thoſe Rules of Unity which the Goſpel has laid down. For, if there never had been any General Councils, yet Chriſtians muſt

have lived in Obedience to their lawful Pastors; and there would have been some orderly Methods of Church-Communion; and I make use of the Authority of Councils, as an external Means to know what were the Rules of Communion the Christians held, to preserve Unity and Order, and to prove that Mr. *B.* in maintaining Conventicles, acts contrary to them, and plainly sets up a Schism in the Church.

Nay, there is not one Point, that I maintain, about the Terms of Church-Communion, wherein Mr. *B.* does not agree with me in general, as his words quoted above do shew; but only he is angry, I do not still make an Exception for him and his Party.

These things being premised, I proceed to the particular Exceptions he makes against me: And first,

*Of the Authority of the Church Universal, and General Councils.*

Mr. *B.* sayes, p. 197. *I have earnestly desired and searched to know the Proof of such a legislative universal Power, and I cannot find it.* But if Mr. *B.* would seriously consider these Texts, he might find that Obedience is due to the Church, *Mat.* 18. *If he neglect to hear the Church, let him be unto*

*thee as an Heathen man, and a Publican.* Now as one private man may neglect to hear the Episcopal Church to which he belongs, so the Episcopal, Provincial, and National Church may also prove Heretical, and neglect to hear the Catholick Church; but the universal Church can never fail, for *the Gates of Hell shall never prevail against it.* And if more Persons, or particular Churches give offence by Heresie, Schism, *&c.* the Church Universal, or the rest of the Bishops, may reprove them for it, and then there is no Reason, why one man should be censured, and many should go free; and consequently our Saviour has established the Authority of his Church over all Christians, as well particular Churches as private men; and if they neglect to hear the Church, let them be unto thee as an Heathen man and a Publican; and as this is a rational and necessary Inference from our Saviours words, so the Scripture elsewhere does plainly tell us, that Churches of Kingdoms and Nations, have a Soveraignty over them, to which they must yield Obedience. *Is.* 60. 12. where the Prophet speaking of the Christian Church, sayes, *The Nation and Kingdom that will not serve thee shall perish, yea, those Nations shall be utterly wasted.* If Nations and Kingdoms must serve the Church, than she has Au-

Mat. 16.

thority to command their Obedience in things that belong to her Peace and Holiness.

And as the Church, in her diffusive Governours, has Authority to teach her Children the heavenly Truth, so in her collective Representatives in a General Council, she has power to decide Controversies, and provide for good Order and Unity. And this is evident from *Acts* the 15*th*. where we read, *Paul* and *Barnabas*, two inspired Apostles, went up to *Jerusalem* to consult the Apostles and Elders, about a Question that arose in their Time, and there was a Council held, and the Controversie was decided by it, and the Decrees were sent about, not as the Decrees of the Apostles only, who were divinely inspired, but as the Act of the whole Church. Ver. 22. *Then it pleased the Apostles and Elders with the whole Church, to send, &c.* For because the indefectible Authority of deciding Controversies, was not to reside in every single Bishop, the Apostles to give example how Controversies should be ended in future Ages, did not decide it by their infallible Spirit only, but proceed in an ordinary Method, plainly countenancing the Authority of Councils, and intimating to us, that all Christian People ought to submit to their Decrees. Accordingly the

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Christian Church has challenged such an Authority, and has held such Assemblies as occasion did require; and six such have been approved, and received generally in the Church, and no more. For the Western Councils, such as those of *Lateran*, *Lyons*, *Constance*, *Basil* and *Trent*, have been ever rejected by the Eastern Churches, and so there can be no pretence to account them General Councils. And as for Mr. *B*'s Exception, why we do not own the second of *Ephesus*, and the second *Nice*, for General Councils also? I answer, because they were at the time they were first held, and many years after, accounted no General Councils, and not received for such by the Church. And the second of *Ephesus* is plainly rejected at this very day, and has been from its first Dissolution. And so was the second of *Nice*, for a long time, by the Eastern and Western Churches, and the Church has never yet met since, to confirm its Authority. See my *Orig.* of Plots, p. 243. *&c.*

But Mr. *B.* objects farther, *The* Nestorians, Jacobites, Abassines, *&c. renounce some of the six Councels.*

They had indeed a profound Veneration for the Persons of *Nestorius* and *Dioscorus*, and thereupon did believe them, when they said, that the Councils were mistaken in

in Matter of Fact, and condemned them for Opinions which they did not own, and thereupon did reject those Councils; but they did not then, nor do not at this day, reject the Catholick Faith, and the Rules of Christian Unity, which are contained in the six General Councils; so that in effect they do own them; for the principal Thing that is required, is to profess the true Faith, and hold the Unity of the Spirit, in the Bond of Peace and Righteousness of Life, which those Churches do, in as much as they profess to own the *Nicene* and *Constantinopolitane* Councils, and do not deny the Doctrines defined in the other Four.

See *Brerwoods* Enquiries, p. 183. And many others that write of those Churches.

But Mr. *B.* demands, *But how shall any man's Conscience be satisfied, that just these six had a Supream, &c?*

By the publick Acts of the Church, as we are satisfied of our Acts of Parliament, for there are no more generally received, and these are.

*Ibid.* Ob. *Did the Catholick Church dye or cease, after the sixth General Council?*

The Essence of the Catholick Church, does not consist in the being of a Council; she would have existed, if there never had been any General Council, and does exist now there is none. The Meeting of the Pastors in Council, is but an external Means for better declaring the Catholick Faith, and

and holding of mutual Correſpondence and Underſtanding, between the ſeveral Churches. And the ſeveral Churches, God be thanked, have by this means been kept united in the Faith, amidſt all other Confuſions and Diviſions ever ſince, and agree to it at this very day. Nay, all thoſe Schiſms and Maſſacres that have happened in the Church, have been carried on, and are ſtill upheld by trampling down, and oppoſing the Authority of the Catholick Church and General Councils. Firſt, by the Papiſts, in ſetting the Pope above a General Council, and then burning and deſtroying all thoſe that will not ſubmit to his Determinations. Secondly, by the Anti-Epiſcopal Party, who ſaw no other way to compaſs their Deſigns, but by deſpiſing the Authority of the Church Univerſal and General Councils, which they ſaw were plainly againſt them, and did condemn their Proceedings; and ſo ſetting themſelves up above them, do make a Pope in every Pariſh or Independent Congregation. Mr. *B.* goes on.

*It's a doleful thing to think on what accounts all theſe expect, that all Chriſtians Conſciences ſhould be ſatisfied*, &c.

It is a doleful thing indeed, to think how they ſhould be ſatisfied that ſet up a Pope in every Congregation, and follow him

him in Opposition to the Catholick Church and General Councils. And 'tis a much more doleful thing, to consider how Mr. *B.* who knows he does this, and deludes the poor People into such an unreasonable Disobedience, should satisfie his own Conscience, 'tis past my skill to understand how he can; or how he can hope to quiet Heresies and Schisms in the Church, when the Authority of six General Councils, and the constant Practice and Doctrine of the Church in all Ages is set at nought by him, in comparison of his private Spirit.

But besides these Scriptures already alledged, I desire Mr. *B.* to consider the Text of St. *Paul*, and the Reason of the thing in the light of nature. 1 *Cor.* 14. 32, 33. *The Spirits of the Prophets are subject to the Prophets. For God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints.* Now if Prophets divinely inspired, to prevent Confusion, are subject to other Prophets, and God is not the Author of Confusion, but of Peace, in all the Churches of the Saints, the force of this Text, and the Dictates of right Reason do teach us, that if Heresies and Schisms do arise to disturb the Churches Peace, the Spirits of private men and private Pastors, must be subject to the Decisions of the rest of the Pastors, and the Major part of the

mini Church;

Church; or else there can be no Peace but endless Confusions; and what is this but the Authority of the universal Church, or a General Council, which Mr. *B.* does so bitterly write against and despise. And yet in another Mood he will be better natured, and yield all in this Point that one would have him. *If the Diocesan silenced my Teacher, and ten neighbour Bishops wiser than he, did tell me, that it was for Truth and Duty, and that the Heresie was the Bishops, I would hear my Teacher, and believe the other Bishops before him.* And will you not then believe a General Council, or the Major part of the Bishops of the whole World, before some of your Separatists? And ought not your Congregations to do the like, and consequently reject those Pastors which they reject, and cleave to them which they approve; or are setled in that Order, and by such Rules as they have made? And let but this be observed, and all our Schisms and Controversies will be at an end.

Treatise of Episcop. Pag. 163.

Again Mr. *B.* sayes, *Pastors in a Synod, are still Rectors of their Flocks, and their Canons to them,* [and by the same Reason, any other Instructions about Heresie, Schism, *&c.*] *may be more Authoritative than a single Pastor's words.* 2. *God's Law bindeth us to keep Love and Concord, and the Agreement*

Plea for Peace, P. 208.

*ment of Councils may determine of the Matter in alterable Points*, [and expound the Scriptures too, sure as well as in their private Preachings.] *And so even absent and present Bishops may* Concordiæ gratia, *be obliged by God's Law to keep such Canons as are made for Concord, and so they may be the Matter of Duty.* And wherein then does Mr. *B.* differ from me in this Point? I say to quiet Schisms, silence Hereticks, the Judgment and Directions of the Pastors of the universal Church, whether in Council, or out of Council, when known, as they are God be thanked, in most, if not all our present Differences, ought to be hearkened unto and reverently observed. And Mr. *B.* sayes, *Absent and Present Bishops may* Concordiæ gratia, *be obliged by God's Law, to keep such Canons* [of Councils] *as are made for Concord, and so they may be the Matter of Duty.* And why does he then blame me for pressing him and the Non-conformists, to submit to those Canons of the universal Church and General Councils, which have been already made, and generally received *Concordiæ gratia*, and endeavour to undermine that Authority which has made such useful Rules for Concord in the Church?

The Authority of General Councils thus stated by me, and including the Consent of

of the greatest part of the Pastors present or absent, accepting such Decision, and the Church diffusive that live in subjection to them, is owned by all Churches, and all sober Divines; and the Exceptions that are usually made against the Authority of General Councils, are against such packt Assemblies as *Trent*, *Lateran*, &c. which were wholly governed by the Pope, and never received by the Church. And such Councils indeed ought not to be accounted General, nor their Authority regarded by us. But for the Authority of free General Councils universally received, I could give him numberless Quotations out of Protestant Writers, *Melanchton*, *Bucer*, *Calvin*, Bishop *Andrews*, King *James*, *Spalatensis*, *Causabon*, Bishop *White*, Bishop *Mountagne*, Arch-bishop *Usher*, Dr. *Hammond*, *Dallee*, *&c.* And whereas Mr. *B.* does usher in this Discourse, with an Insinuation that this was only a Doctrine of the *Gallican* Church, he cannot but know that this was the Sense of the Church of *England*, in the beginning of Queen *Elizabeths* Reign, though many would perswade the World we were departed from the Church in Her time; for our twentieth Article sayes, *The Church hath Power to Decree Rites or Ceremonies, and Authority in Controversies of Faith.* And the next Article does plainly suppose this

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Authority likewise in a General Council, while it keeps to the Rule of God's Word, and no King, Father, or Governour whatsoever can oblige men by any Decrees against the Word of God; and yet no body does doubt of their Authority; but the Act of Parliament, the First of *Elizabeth*, c. 1. does clearly make the Interpretation of General Councils, the Measure whereby to judge Heresie, in Matters of Controversie; where, describing the Method that the Commissioners were to follow in correcting Heresies and Schisms, 'tis said, *They shall not adjudge any Matter or Cause to be Heresies, but only such as heretofore have been adjudged to be Heresie by the Authority of the Canonical Scriptures, or by the first four General Councils*, or any of them, *or by any other General Council*, &c.

1 Eliz. c. 1.

And the Canon of the Church of *England* also, does plainly imply so much. *First of all let the Preachers take heed that they do not teach any thing in their Sermons, which they would have Religiously held and believed by the People, but what is agreeable to the Doctrine of the Old and New Testament, and what the Catholick Fathers and ancient Bishops have gathered from that Doctrine.* Now, where have the Catholick Fathers and ancient Bishops more fully declared their Sense in these Matters, than in

Syn. Lond. An. 1571. Concionatores.

in the deliberate Resolutions and Decrees of General Councils? Those therefore the Church of *England* does principally command us to follow in our Sermons and Instructions to the People.

So that the Apostles they held a General Council, and thereby did own their Authority, and the Wisdom of holding such Assemblies; the primitive Church did hold General Councils; *Luther* did appeal to a free General Council; and *Bucer* does plainly ascribe to them the Power of ending Controversies; the Act of Parliament does likewise make them the Measure to judge Heresie by; and the Church of *England* does command her Preachers to follow their Interpretations, and our Divines have ever since vindicated their Authority; therefore I am not singular in this Matter; and it is not only the Doctrine of the *Gallicane*, but Apostolical, Ancient and *English* Church.

*Of my stirring up Magistrates to punish those that absent themselves from God's publick Worship.*

Mr. *B.* goes on in his Complaints against me, *'Tis duleful to think — on what account they write and talk so frequently for the Magistrate to punish us*, as Dr. Saywell, *and his*

*his Lord, and Mr.* Dodwell *himself, with all his Humility doth,* —— *That they dare trust to the Sword, and call for yet more punishment of us, when they give us no better means of Conviction, but condemn us as Schismaticks, for not being Schismaticks that cut off most of the Catholick Church, for not obeying they know not whom or what. Nor can any of them tell us how to know what or whom.*

Would not any one stand amazed at these words of Mr. *B*'s, when there is no more required of him, than what he does know and profess to be lawful a thousand times over in all his Writings? For what do we require of him or any body as a Condition of our Communion, but to live in Obedience to those Governours, and joyn in that Worship which the prudence of God in a peaceable manner, according to the Laws Ecclesiastical and Civil of the Nation, has setled amongst us, and which Mr. *B.* does often joyn in, and sayes, it was the Judgment of the main body of the Non-conformists, as far as ever he could learn, that it was lawful so to do? is this to condemn them as Schismaticks, for not obeying they know not whom or what? And though we do *ex abundanti* urge the Dissenters with the Authority of General Councils, and the consent of the Christian Church

Apol. p. 8.

Church in all Ages, to ſhew the Piety of our Conſtitutions; yet we require not him, or others, to aſſent to any number of General Councils, or any thing about their Authority, as a Condition of our Communion, but only to live peaceably in that Communion which he ſayes is lawful, and which the Word of God, as well as the Rulers of the Church, oblige him to

Neither is there any Church in the World that we condemn or ſeparate from; their Errours and Corruptions we do condemn, and I hope there is no harm in that; nay, we are ſo far from cutting off moſt of the Catholick Church for Schiſmaticks, that we condemn none for Schiſmaticks, but thoſe that are condemned for Schiſmaticks by all Churches in the World. For not only the *Greek*, *Abyſſine*, *Ruſſian* Churches, but the Proteſtant Churches do all with one conſent, condemn them for Schiſmaticks which ſeparate from the lawful Paſtors of any True Church (where the pure Word of God is preached, and the Sacraments rightly adminiſtred to them,) and ſet up Churches againſt Churches, and Communion againſt Communion, not only without the Leave, but contrary to expreſs Laws both of Church and State. This being Schiſm in the Opinion of all Churches, 'tis the Duty of all Chriſtian Magiſtrates,

who are Nursing Fathers of the Church, to see that their Children be not led into Schism, and have no Temptations to draw them into Sedition, Strife and Disobedience, which they will have, if schismatical Preachers be suffered to set up themselves contrary to all Authority, and insinuate what they please amongst the People to disturb the Government both of Church and State. We do well therefore to put the Magistrates in mind, that it is their duty, as nursing Fathers, to hinder such Seducers from corrupting their Children, and to preserve that Order which all other Churches require as well as ours. Again, there are abundance of lazy, ignorant, erroneous, and profane Persons in the Kingdom, that are baptized and under the Magistrates Care; to these he ought to be also a nursing Father, and provide Food for their Souls, and therefore compel them to hear sober and wholsome Instruction, which out of lazinesand humour they will not do, but rather live in Ignorance and Errour; and does it not well become Mr. *Dodwell*'s Humility, and every Pious man, to call upon Magistrates to act the part of a nursing Father, in taking care of such careless Children? And does not Mr. *B.* say, that Magistrates ought to use this care? See above Chap. 24. and why does he then say,

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'tis such a doleful thing for me and others to say so, as well as he? All the mischief of it still is, Mr. *B.* will offend, but he is angry that we do not except him and his Party from punishment.

*Of holding Communion with the* Grecian, Russian, Abyssine, *and Reformed Churches.*

Mr *B.* sayes, p. 198. *'Tis evident that you take none to be of your Communion, who take not a thing called the universal Church, to have a legislative Power, and judicial Supremacy over all Christians. 2. Who profess not Subjection—at least to the six General Councils.* Thence goes on to say, *You renounce Communion with the* Greeks, Armenians, Georgians, those called *Nestorians*, *Jacobites.* And p. 199. *You deny Communion with—the Reformed Churches.* We do indeed deny Communion with those that do not profess to believe *the Holy Catholick Church, the Communion of Saints*; And will receive none into our Communion, that do deny the Faith, and break that Unity which is required by the six General Councils, after due Information and Admonition; but we do not require as a Condition of our Communion, that a Person should profess there were six General Councils, no nor one General Coun-

cil. So that these Churches may agree with us in the Essentials of Christianity, and be received to our Communion, though they differ from us about the Number and Nature of General Councils. And as I said above, the four latter Councils, do not require the Profession of any other Faith, or other terms of Unity than the two first; so that Communion may be held with them, notwithstanding that difference about the Authority of this or that Council.

And that Mr. *B.* should charge me with denying Communion with these Churches, and cutting off as Schismaticks, most of the Catholick Church, is very strange, seeing he takes notice of these Words of mine, p. 198. *But he seems to be of a larger Communion, when* p. 344, 345. *he saith.* "We "are in Charity and hold Communion "with all good Christians (excepting as "above excepted, the fundamental Cor-"ruptions of the Jesuited part of the *Ro-"man* and other Churches) throughout the "World.

These words fully vindicate me; but Mr. *B.* sayes, *The doubt is, whom you will take for good Christians in your degree of Charity?* But this can be no doubt to any that considers these words, much less to one that has read my Book, as Mr. *B.* seems to have done. For when I only excepted

*the Jesuited part of the* Roman *and other Churches*, I did plainly enough comprehend some of all other Churches within my Charity; but I put in the words, *good Christians*, to exclude evil Livers, and those that do not walk according to their Profession, with whom Governours ought not to communicate, till they profess their Repentance. But I need not go about to infer this by consequence, for in that very Page quoted by Mr. *B*, in the words immediately foregoing, I had sufficiently prevented his doubt. " Those of the *Greek* and Re-
" formed Churches, are never refused our
" Communion, so long as they profess the
" Catholick Faith and Worship. Neither
" do we so much as enquire what their
" Opinions are in other Matters, but only
" for our private satisfaction. And this is
" enough to shew we are in Charity, and
" hold Communion with all good Christi-
" ans (excepting, *&c.*) throughout the
" World. And in the same Page, before
" we may communicate with those of the
" Reformed, *Greek*, and *Roman* Churches,
" if they profess the Faith, and sincerely
" joyn in the Service of God, contained in
" our Common-Prayer, though they have
" some private Errours which are contrary
" to some of our Articles, *&c.* See more
there, and p.192.

So that my Charity is evident towards all Churches. But Mr. *B.* would do well to shew us a little more of his Charity, and not go about to make Differences where there are none, because I oppose his Anti-Episcopal Designs, to disturb the Peace of the Church.

*Of my Communion with those of the Church of* England *that differ from me.*

The strangest Supposition yet, which I find in Mr. *B.* is p. 199. 6. *Yea, I would understand whether you renounce not Communion with the Church of* England, *and most of the present Conformists, as Schismaticks, as well as Non-conformists?* Again p. 201. *That which I now note is, that you judge the True former Church of* England *Schismaticks, and separate from them as none of your Communion.*

But what colour Mr. *B.* has to judge so, I do not know; no words of mine, nor Practice, do shew any such thing, nay both are quite contrary. And whereas he quotes several of the Articles, thinking from thence to prove something against me; I will assure him there is nothing in them, which I do not heartily assent unto; neither do they contain any thing contrary to what I have written in this or any other Point, and

and I wish Mr. *B.* and the Non-conformists did as heartily joyn with the Church of *England*, according to her publick Laws and Constitutions as, I do; and then all our Disputes about Schism would be at an end. Besides, Mr. *B.* cannot but know, if he would consider, that this is altogether a groundless surmise; for if a man lives soberly, and comes to our publick Worship, no body does trouble him to know what his Opinions are, about General Councils, or such like Matters. Did Mr. *B.* ever hear that Bishop *Sparrow*, or Mr. *Thorndick*, or I, did ask any Communicant before we gave him the Sacrament, whether he did believe there were six General Councils, *&c.* and why then should he fancy such a thing? Yet all Churches would reject an *Arrian*, a *Macedonian*, a *Nestorian*, an *Eutychian*, and a *Monothelite* from their Communion, if he did obstinately persist in his Heresie after due Admonition. So that 'tis quite a different thing to deny the Faith of any of the General Councils, from dis-believing or doubting about the Authority or number of General Councils. And if I had lived in the dayes of Arch-bishop *Abbot*, *Grindall*, &c. I should have communicated with them, and they with me, and do daily communicate with those that know nothing at all about the Number or Nature of General

neral Councils. But it must be a great Satisfaction to all sober Christians, as well as 'tis to me, that the Doctrine, Government and Worship of the Church of *England*, are according to the Rules and Decrees of the General Councils, when they come to know it. And it will be an Aggravation of the Crime, of those that separate from the Church of *England*, that they do therein act contrary to the Order of the Catholick Church in all Ages, and the Rules of Unity prescribed by the General, as well as particular Councils.

And whereas Mr. *B.* does think it so strange, that I should own six General Councils, he will find the same number approved by *Chamier*, *Alsted*, *Dallee*, Bishop *Andrews*, Dr. *Field*, *Craconthorp*, and many other learned Protestants.

*The King's Supremacy no way diminished by owning the Authority of the Catholick Church, and General Councils.*

Mr. *B.* farther objects against me, p.201. *You set up a foreign Power, as supream above the King.* I wonder Mr. *B.* did not consider that this Objection is urged by Mr. *Hobs*, and the Atheists against all that profess the Scripture and Christianity it self, but with no more Reason at all. For as a man

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may obey the Gospel, and so render to God the things that are God's, and yet *render to* Cæsar *the things that are* Cæsar's; so we may worship God according to the Doctrine of the Catholick Church, and yet acknowledge the Scripture as the only Rule, and the King as the only supream Governour in his Dominions, and yield all that lawful Obedience which is due from Subjects to their Soveraign. Nay, none did ever more heartily maintain the King's Supremacy, than the primitive Bishops in General Councils; and when Princes did allow them in the free Exercise of their Religion, they did bless God for his Mercy towards them; but when they did command them to deny the Faith of the General Councils, they did so far still acknowledge their Supremacy, as never to rebel, but patiently suffer for the Truth; and that good Christians will do again, when-ever they are put to the Tryal, rather than deny the Catholick Faith, or deny the Supremacy of their lawful Prince, which the General Councils do not derogate from, but did ever acknowledge.

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*The maintaining the necessity of an uninterrupted Succession of Episcopal Ordination, not derogatory to the Power of the King, or right of the Patron.*

Mr. *B.* does often object against the maintaining of an uninterrupted Succession of Episcopal Ordination, and now particularly does urge it against me. I will set down his words, p. 201. *You utterly disable King or Bishop, or Convocation, from choosing a Bishop or Priest that shall have any Power: For by you, neither King, nor Patron, nor Clergy, nor People, can call any man with power to the Ministerial Work, that hath not had an uninterrupted Succession of Diocesan Ordination, which no People can know, but in most places know to the contrary.* But why does Mr. *B.* quarrel at an uninterrupted Succession, as if he does not, or at least ought not, to maintain it as well as I, when it may be had? And then, why does he say that I disable a King, a Bishop, or Convocation, from choosing a Bishop or Priest, that shall have any Power, any more than he, or any other man? For has not God promised there shall be Pastors alwayes to the end of the World? And then is not Mr. *B.* bound to maintain, that God has and will make good this promise somewhere?

where? And therefore he, as well as I, will be obliged to seek after an uninterrupted Succession, and make use of it where it may and is probably to be had, nay assuredly had, as much as we can, be sure, in things of that Nature, if we will take care to satisfie our selves; and as much as any man can be sure of his Genealogy, or a Jew could be sure that our Saviour was born of the Tribe of *Judah*. I suppose then, Mr. *B.* will not turn *Erastian*, and say, that though there be Bishops and Priests, that have had Ordination by Succession, yet the King, or a Patron, may appoint a Lay-man to be a Priest, or a Bishop, without any Ordination, so much as by a Priest, but where there are Presbyters, he will say, and a Patron may have a Person ordained by them, he ought to derive his Priestly Office by Authority from such Presbyters at least; and so an *Erastian* will say, Mr. *B.* does utterly disable a King, or Patron from choosing any Priest that hath not an uninterrupted Succession, as well as I. But this is the difference, he will require a Succession that began an hundred and fifty years ago, or perhaps not fifty; and I require a Succession that began from Christ and his Apostles, and was ever owned and maintained till this very day, and which God has promised shall continue to the end of

Matt. 28.

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the World. And Mr. *B.* will find it a very hard Matter to prove that this Succession of Bishops was interrupted in any Age, or that there were many counterfeit Bishops; for a Bishop's Ordination is generally so open and notorious, that few Cheats have happened or could happen in that kind. And since there are so many Bishops that have a visible Succession, 'tis an easie matter for any man that has a mind, to be assured of the Episcopal Ordination of the Person he makes choice of; or if he doubts, or knows to the contrary, to have that scruple taken away. So that here is no difficulty put upon any body in this Case. For if a man can have a Bishop or a Priest, that has Episcopal and undoubted Ordination, what wise man would not rather choose it, than any other uncertain way, or that which is most probable to be so? If he cannot have such a one, or is imposed upon by a Counterfeit, without his knowledge, God will accept what he has, till he knows the Cheat, and gives him an Opportunity of a better Supply; and then he ought to follow the Regular way, and there can be no excuse for his neglect. And this is the Case of all those that would exercise the Priestly Office amongst us; where there is an uninterrupted and an undoubted Succession, and Bishops and Priests thus duely

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setled throughout the Kingdom. And as for other Churches that want a regular Succession, either they can have it, or they cannot. If they cannot, though they desire it, God, as I said, will accept what they can have, and excuse the rest. But if they might, but will not amend this defect, 'tis a great Errour in those that neglect and hinder the Restauration of the ancient Order, and I shall leave them to the Judgment of their Lord and Master; but I shall think charitably of the Generality of the People in those Churches, and receive them to my Communion, who profess and live up to the Catholick Faith, which is declared in their Confessions, and either do not know, or cannot help their Defects at home. So that all that I contend for in this Matter is, that the Order of Bishops, and Episcopal Ordination by an uninterrupted Succession, ought to be maintained where it is to be had. And Mr. *B.* is for casting of it away where it may be had, or at least setting up another Order never approved for fifteen hundred years, to be equal to it. That is a thing I still do and must insist upon; and no Criticisms and private Interpretations can give colour to the erecting of a new Power of Ordaining, that was never allowed, nor thought valid for fifteen hundred years, when the

the ancient Order may be observed.

*How unjustly Mr. B. does raise Suspitions of my being a Papist, and how his heart did misguide him at the same time, and force him to satisfie the World to the contrary.*

Page 202. N. 7. *I hope you are willing that we should understand, that by Communion you mean subjection to the supream Church-power, and that the Church of* Rome *are all subjected to the Pope; and if you have Communion with all of them, save the Jesuited Party, and none with us, or any other Reformed Protestant Churches, who renounce that sort of Communion, I beseech you satisfie the World, why you are any less Papists than the Church of* Rome *is? I suppose you know that Jesuits have never been Popes, and that very few of them, if any, are Cardinals. (But I must note, that it is but their Corruptions that you renounce.)*

Here Mr. B. does insinuate many doubts, which I had sufficiently prevented in that place which he himself quotes, and in the Words quoted by him. As to Communion with the Catholick Church, besides what I said in my Book at first, which was full and clear, I have particularly applyed my Answer to Mr. B's Objections now

again

again. And so likewise about Communion with the Reformed Protestant Churches. And for satisfying the World I am no Papist, Mr. *B.* does it for me at the same time when he raises the Suspition. *But I must note, that 'tis but their Corruptions that you renounce.* What need I renounce more? I hope Mr. *B.* would not have me renounce their sound Doctrines; and what is it else that denominates any to be Protestants, but protesting against, and renouncing the Corruptions of the Church of *Rome*? And as for Mr. *B*'s Objection, that Jesuites have never been Popes, that's nothing to me, my words were not excepting Jesuits, but the *Jesuited Party*; now many Jesuits may not be of the Jesuited Party, learned men have had a better Opinion of *Ribera*, *Sirmondus*, &c. and many may be of the Jesuited Party, that are not Jesuits; nay, my words do plainly suppose so, for I excepted the *Jesuited part of the* Roman *and other Churches*; so that this Jesuited Party does take in our Rebels in *England*, and the late Rebels in *Scotland*, as well as Jesuited Papists, and all the King-killing, Rebellious, Schismatical Plotters, to overturn or disturb the Government and Peace of Church and State, whether Protestants or Papists. And though I did think more favourably of some Persons that did com-

ply with the Errours of the *Roman* and other Churches, yet I did in that Page quoted by Mr. *B.* sufficiently shew my dissent from the Popish Errors also P. 345. N. 7.

"Though we do thus think charitably "of many in other Churches, and do gladly receive them to our Communion, "which is pure and Catholick, yet we must "not joyn with them in, or approve of "their Errors and Defects. Therefore if "they would permit us to communicate "with them in the *Roman* Church, without renouncing our own Communion, "(which I know their Schismatical Pride "will never allow them to do) yet whilest "their Errors and Superstitions are mingled with their Service, we cannot joyn "with them in the good Things which "they still retain, but we must joyn with "them in their Corruptions also, which is "unlawful to do.

And then besides what I have said already of my Communion with the Reformed Churches; yet farther to confirm how groundlessly Mr. *B.* does charge me with rejecting them, I desire the Reader to consider what I wrote, p. 337. "Since all "Reformed Churches, that stand established by any setled Authority, do own "the Scriptures of the Old and New Testament, and for the sence of them do generally

"nerally lay down the Interpretation of "the Catholick Church, to be the Measure "they will be ruled by; and not only so, "but even do actually embrace all the essen-"tial Faith contained in the Creeds, and "all other Points absolutely necessary to "Salvation; therefore I do see no Reason, "but we ought to grant a possibility of "Salvation to some in all these Communi-"ons, though they are guilty of many "lesser Errors and Defects. And thus "much is said by the most Reverend Arch-"bishop *Usher*, as well as many others, in "his Sermon before the King, 1624. Whose words I there quote. So that all the Quarrel that Mr. *B.* or any body can have against me, is, because I will not own all their Errors and Defects, and approve their Singularities, rather than the Catholick Churches ancient Order and universal Practice.

Thus I have answered all the Objections of Mr. *B.* against me, Chap. 5. beginning at p. 193. and therein I think I have answered the Matter of his whole Book, but the other several parts thereof, I doubt not, will be sufficiently answered by his two learned Adversaries, against whom they are written. But there being two or three passages in other parts of this Book; wherein he speaks of me, I will consider them, and so finish my Answer.

Page 176. *As to the casting on us the* Odium *of the late Wars; and as Bishop* Gunning's *Chaplain, calling us over and over Cruel and Bloody Sectaries, as if their own reviling would warrant men to destroy us*, &c. I did not stir up any, or go about to destroy you, but warned the Nation to take care that you do not destroy others. Neither did I cast any Odium upon any Person, for I named no body; Nay, I did distinguish too between the Deceivers and Deceived, and did move for pity to the Deceived, and that they might be rescued out of the Hands of such cruel Deceivers. I did indeed shew the danger of such wicked Principles and Practices, and how much Christendom had suffered by them; and if you will own them, you cast the Odium upon your selves; if you do not own them, what I said, casts no Odium upon you. But since Mr. *B.* does force me upon it, I must tell him, I cannot but wonder, that he should put in the word *Us*, and think it wrong done to him, to cast the Odium of the late War upon *Him*, who casts it upon himself; when he acknowledges, *He did blow the Coals* —— *And encouraged many thousands to it* —— And then sayes, *I dare not repent of it, nor forbear the same, if it were to do in the same state of Things.* And that we may have the same state of Things, he

Holy Commonwealth p.485,486

he writes so bitterly for the taking off the Obligation of the renouncing the Covenant, the Corporation and *Oxford* Oath. Did I then wrong those men, when I called them over and over cruel and bloody Sectaries; when they did exercise so much Cruelty, and shed so much Blood, and now quarrel at Conformity, because they are tyed thereby to renounce those Principles, which will lead them into the same cruel and bloody Designs? These things are a strong Presumption, if not more, that they are still of the same mind; let them but renounce their cruel, bloody, King-killing, Rebellious, schismatical Principles and Practices, and what I said over and over, will not concern them; but if they will act them over and over, as the late Conventiclers in *Scotland* that rebelled against their King, and barbarously murdered their Arch-bishop, did, I hope 'tis no wrong to them to call such Persons cruel and bloody, and over, and over, and over again. But when People shall say, they *dare not repent of it, nor forbear the same, if it were to do again in the same state of Things*, 'tis time for us to warn this Generation over and over again, to beware of such cruel and bloody men, and to prevent their falling into the same state of Things.

*Of silencing those that never medled in the Wars.*

Mr. *B.* p. 182. refers his Reader to consider, *Whether Dr.* Sherlock, *Dr.* Saywell, *do wisely, justly, and truly use the mention of the late Wars,* &c. *and proving it well done, to silence and imprison such as never medled in the late Wars.*

Mr. *B.* quite mistakes the Point; for no body is questioned for being in the late Wars, much less silenced on that account; but the miseries of the late Wars did waken the Nation, to call upon Ministers to renounce those Principles and bands of Sedition, which would lead them into another War; and if they scruple at that, they tell the World what they would be at, and do silence themselves. And so we do truly, and wisely, and justly, use the Topick of the late Wars, to warn the Nation to prevent the Danger again, and to take heed of such a Cockatrice Brood, that boggle at renouncing such dangerous Principles.

*Of making indifferent things Articles of Faith, and necessary to Salvation, to be believed.*

But one of the strangest Insinuations is, Page 11. where Mr *B.* says, *Dr.* Saywell *and this man make such refusal* [of obeying Governours in lawful indifferent things he is speaking of] *Schism and damnable. Now mark how they make all indifferent imposed things, consequently necessary to Salvation, and make all such indifferences, Articles of Faith, or necessary to Salvation, to be believed.*

Now Mr. *B.* does not quote, nor refer to any words of mine, where I say any such thing; neither does the Duty of Obedience in such Cases, alter the Nature of things themselves. For they are indifferent in themselves, as they were before; yet they are become necessary to be observed, by virtue of God's Commands also, which require me and all others to obey their Governours in lawful Commands, and *Disobedience to Parents* and Governours is reckoned amongst the damning Sins, *Rom.* 1. and elsewhere. Nor did I any where say, any more than Mr. *B.* does himself, about this Matter. *It is Schism, when men separate out of unruliness of Spirit, because they will not be governed by their lawful Pastors* Plea for Peace, p. 49.

*in lawful Things, as time, place, order,* &c. Again, *We flatly affirm, as well as you, that the King's Laws do bind the Mind or Soul, (or Conscience, if you will so call it) to a conscionable performance of all his lawful Commands.* I hope then Mr. *B.* will think as well as I, 'tis a dangerous thing for a man wilfully and obstinately to sin against his Conscience, and so Mr. *B.* does make indifferent things necessary to be obeyed as well as I; but there is no colour for him to say, I make them Articles of Faith, or necessary to Salvation, to be believed; for the Obligation of their Observation may be taken off when the Governours see good, (but so cannot Articles of Faith,) and ever was owned so by our Church; and therefore while they are commanded, they remain indifferent in their own Nature as they were before.

Apol. p. 41.

So that upon the whole Matter, Mr. *B.* makes no Objection against me, but is fully prevented in the Place from whence he draws the Matter of it. And he seldom disagrees from me in any Point, but where he disagrees from himself also; as will fully appear to those that will read this Book.

*What*

*What is the Catholick Churches sense, concerning holding Communion, and being a Member of the Catholick Church.*

Mr. *B.* sayes, P. 182. *It greatly concerns all Christians to know what the Catholick, that is, what the Christian universal Church is, because it is that which every Christian must be, and is a Member of, and it is an Article of our Creed. Had Mr.* Thorndike, *Mr.* Dodwell, *Bishop* Gunning's *Chaplain truly defined it, they had not been to blame for laying so great stress on that Article, and calling us all to unite in the Catholick Church.* Now if Mr. *B.* did really mind the Peace of the Church, and not the upholding of a Party, he cannot but be sensible that I did speak fully to this Matter; for though I did not, like a Catechist, explain the Notion of the Catholick Church, yet I did sufficiently satisfie the Reader in all Points about it, that concern our present Peace and Unity, which was the Design of my Writing. For our Churches Peace has been disturbed by two Parties. First by the Papists, who refuse to joyn with us, because we deny subjection to the Pope and his Councils. Secondly, by the Anti-Episcopal Party that deny Obedience to our Bishops and Provincial National Synods,

nods. Three things therefore I had to make good, to bring these Dissenters to the Communion of the Church of *England.*

First, That it was most reasonable, that in all Controversies wherein the Peace of the Church was disturbed, they should hearken to the Order and Custom of the universal Church, or the main Body of Christians, rather than the private Determinations of their own Parties. And I shewed that all Churches did agree to this Rule, and that the Church of *England* was established according to it.

Then I had but two things more to do to procure this Union, both which I did effectually make good. First, that there was no Law or Tradition of the Universal Church, to require us to observe any of those corruptions or defects of the *Roman* or other Churches, rejected by the Church of *England* in her Articles and Constitutions.

Secondly, That it was the constant Doctrine of the universal Church, that all private Christians and Ministers must live in obedience to their Bishops and Provincial Synods, while they did keep to the general Rules of the universal Church, as the Church of *England* had done.

Now

Now Mr. *B.* yields the two former Points, and so much of the Third, that the Church of *England* is a True Church, and that 'tis lawful to communicate with her in her publick Service, and that 'tis unlawful to separate from her; but quarrels with me for not making a Scholastical Definition of the Catholick Church, for him to run Division upon, and confound his Reader. But I did over and over shew, that it was the constant Doctrine of the Catholick Church; that for Priests and others to be in Communion with, and Members of the Catholick Church, it was necessary that they should yield Obedience to that Bishop and Provincial Church under which they live, if they did keep to the Rule of the Catholick Church, and had a publick Service wherein they might lawfully joyn, as Mr. *B.* and the Non-conformist Ministers own ours is. So that for the Papists, upon pretence of obeying the Pope and his Canons, and the Anti-Episcopal Party, under pretence of purer Worship and greater Edification, to set up another Communion without, and contrary to the Command of the Bishops and Provincial Synods of this Nation respectively, is Schismatical, according to the received Doctrine of the universal Church; and therefore in order to their being in Communion with, and sound Members

See Apol. p. 8.

of

of the Catholick Church, they must leave off their private Conventicles, whether Popish or Presbyterian, and heartily joyn and submit themselves to their respective Bishops and Parish-Ministers, as long as they maintain that Catholick Faith and Worship now established amongst us.

This being assented to, will quiet all our Dissentions at home; and by the same Reason will oblige all other parts of the Christian Church, to cease troubling us, and so will set us at Peace with all other Churches abroad also. For as our own People must yield all Love and Obedience, so all others, as well Clergy as Lay-persons, must shew all Love and brotherly Friendship to us, and we the like to all others that keep to the same general Rule, as far as they are able, and their Circumstances will admit; and this being the main Point in Difference between Mr. *B.* and me, I shall endeavour farther to shew this is the Scripture Rule, and the Doctrine of the Catholick Church. And the Proof hereof will suffice, instead of all other Disputes about the legislative Power, the Nature, Number, *&c.* of General Councils.

And first the Scripture Rule is, *To obey them that have Rule over us*, Heb. 13. 17. as the Bishops of that place where we live have. And then because Differences and

 Disputes

Disputes may arise, we are told, that *The Spirits of the Prophets are subject to the Prophets, for God is not the Author of Confusion but of Peace, as in all the Churches of the Saints*, 1 Cor. 14. 32, 33.

*Ignatius* the holy Bishop of *Antioch*, and renowned Martyr, who lived in the Apostles dayes, sayes; *All of you follow the Bishop, as Jesus Christ did his Father; and the Presbytery, as the Apostles; and reverence the Deacons, as being the Command of God. Let no man do any thing that pertains to the Church without the Bishop, let that Eucharist or Communion be accounted firm and holy, which is under the Bishop; or where he does allow. Where the Bishop does appear* [that is either in Person, or by his Authority allowing and appointing Presbyters] *There let the multitude of Christians be, as where Christ is, there is the Catholick Church. It is not lawful, without the Bishop, to baptize, or to hold any Agape or publick Ecclesiastical Assembly. But what he shall approve that is well pleasing to God, that every thing might be safe and firm that is done. 'Tis right that God and the Bishop should be known. He that honours the Bishop is honoured of God. He that does any thing without consulting, or the Approbation of the Bishop, serves the Devil.*

Ignat. Ep. ad Smyr. Edit. Voss.

Give

Epist. ad Polycarp. *Give heed to your Bishop, that God may give heed to you. My Soul for theirs that obey the Bishop, the Priests, and the Deacons. And I wish I may have my part in God with them that do so.*

Epist. ad Magnes. *It is meet, not only to be called Christians, but to be so. As some do call such a one their Bishop, but do all things without him; these seem to me, not to have a good Conscience,* [And yet our Dissenters pretend Conscience to excuse their Obedience, so much do they differ from the primitive Purity.] *because they are not firmly gathered together according to the Command.*

Epist. ad Tral. *It is necessary that you should do nothing without the Bishop, but to be subject to him, and to the Presbytery, as to the Apostles of Christ.*

*Tertullian* de Baptismi c. 17. *It remains to the concluding of this Matter, that I should admonish you concerning the Order that is to be observed in giving and receiving Baptism. The Right of giving it is in the Power of the chief Priest which is the Bishop. Then in the Power of the Presbyter, and the Deacon, but not without the Authority of the Bishop, for the Honour of the Church, which being preserved, Peace is secure.*

St.

St. Cyprian Ep. 69. *Although the Rebellious and proud Multitude depart, and will not obey, yet the Church doth not depart from Christ. And they are the Church, the People that are united to their Bishop, and the Flock that does adhere to their Pastor. From whence you ought to know, that the Bishop is in the Church, and the Church in the Bishop; and if there be any one not with the Bishop, he is not in the Church. And they do flatter themselves in vain, who being not at Peace with the Bishop, do creep up and down, and think they have a private Communion with some of their own Party. When the Church which is Catholick, is not rent nor divided, but is joyned and copled together by the Union of the Bishops, mutually cleaving to one another.* And elsewhere writing to some Confessors that did joyn with another Person that held a Conventicle and separate Party in *Rome*, in Opposition to the one Bishop, and contrary to his command and the Rule of the Church, as Mr. *B.* and his Party do now in *London*, He sayes, Ep. 44. *It grieves me, it makes me sad, and the intolerable grief of my astonished and almost broken Heart does confound me, when I find that you there had consented to make another Bishop against the Ecclesiastical Constitution, against the Law of the Gospel, against the Unity of*

*Catholick*

*Catholick Institution; that is, which is not lawful, and ought not to be done, to institute another Church, to tear the Members of Christ, to rend the one Soul and Body of the Lord's Flock with a divided Emulation. Now I beseech you that you would not at least continue in this Separation from our Brother-hood, but remembring your Confession, and the divine Tradition, return to your Mother from whom you have departed, in whose Communion you arrived to the Glory of being Confessors, to the great rejoycing of that your Mother. Neither do you think that you so stand up for the Gospel of Christ, while you separate your selves from the Flock of Christ, and the Peace and Concord thereof, seeing it is more agreeable to glorious and good Souldiers to abide within their own Tents; and while they are there, to do and provide those things which are to be ordered in Common. For since our Unanimity and Concord ought not at all to be divided, because we cannot leave the Church and go out, and come to you, we desire and intreat you, with all the Exhortations we can, that you would rather return to the Church your Mother, and our Brother-hood.*

This

This Passage alone of that holy Father and glorious Martyr St. *Cyprian*, is enough to satisfie any considering man, and convince Mr. *B.* and his Party of their great Error, in setting themselves up to be Bishops, in Opposition to the setled Ministers in the Nation.

*Athanasius* the Great, Epist. ad *Pallad.* Presbyt. *I have understood by our beloved* Dianius, *that the Monks of* Cæsarea *do grieve and oppose our beloved* Basil *their Bishop; I have writ to them what was fitting in that Matter; that they should be obedient to him, as Children to their Father.* — *And let them glorifie the Lord, that has given to* Cappadocia *such a Bishop, which every Province would desire to have.*

St. *Hierom*, adversf. *Lucifer.* c. 4. *The safety of the Church does depend upon the Dignity of the Bishop, to whom if there be not given a more excellent and eminent Power by men, there will be caused so many Schisms in the Churches as there are Priests; whence it comes to pass, that without the command of the Bishop, neither the Presbyter nor the Deacon hath any right to baptize:* Except in Cases of extraordinary necessity, which he does there shew, are otherwise provided for. Again, Chap. 8. Hilarius *seeing he was but a Deacon when he departed from the Church* — *cannot consecrate the Eu-*

 *charist,*

*charist, not having Bishops and Priests.— And because a Deacon cannot ordain a Clergyman after him, when he died, all his Sect died with him. And that is no Church which has no Priests.——The Church consists of several Degrees, and last of all is made compleat by Deacons, Priests, and Bishops.*

*Hieron.* Epist. 4. ad *Rustic. All Bishops, all Arch-Presbyters, all Arch-deacons, and all the Ecclesiastical Order have a dependence upon their Governours.*

*Chrysost.* in *Phillip.* 1. 1. with the Bishops and Deacons] Why does he say this? Were there many Bishops in one City? No, by no means.

Idem in *Heb.* 13. 17. *Anarchy is ill every where, and the Foundation of a great many Calamities, and the beginning of Disorder and Confusion; but it is much more dangerous in the Church, in as much as the Government is greater and higher. If you take away the Shepherd from the Sheep, you overturn and destroy all. Anarchy therefore is evil, and the Foundation of Destruction. And disobedience of Inferiors is no less, for the same is done again; for a People that do not obey their Governour, are like to them that have none, and perhaps worse, for there they have some excuse.* [Obey them that have the Rule over you, and submit your selves]

selves] *But why does he say then when he is wicked, we should not obey him? But how do you mean wicked? if it be upon the account of Faith, fly from him, and reject him, not only if he were a man, but though he were an Angel come down from Heaven; but if it be in Matter of his Life, do not trouble your self. And this I do not say of my self, but from the Holy Scripture; for hear Christ saying, the* Scribes and Pharisees sate in *Moses* Seat, *&c. Matt.* 23. *Do not regard their Life but their Words, for no body can be hurt by their ill Manners. Why so? because they are manifest to all, neither will he, though he do wickedly ten thousand times, teach wicked things. But upon the account of Faith, because that is not so manifest to all, and a wicked man will not cease to teach his wicked Doctrine.*

And that the Canons of the Church Ancient and Modern, both of general and particular Councils require the same, is so evident, that Mr. *B.* had no way to avoid the force of their Authority, but by writing a Church-History, on purpose to disgrace both the ancient Bishops and their Councils. And how he hath handled the Matter, I refer the Reader to his Answerer that has wrote in their Vindication; and will only quote one Canon at present of the universal Church: *Can. Eccles. universal.*

See them quoted in my serious Enquiry into the Means of a happy Union.

Concil. Antioch. Can. 5.

84. *If any Presbyter or Deacon, despising his own Bishop, shall separate himself from the Church, and shall hold a private Conventicle, and set up an Altar, and disobey his Bishop when he calls for him, and will not hearken to him when he calls once and twice, such a one ought wholly to be deposed, and never after be admitted to any Ministration in his Office, or receive his former Honour: but if afterwards he does continue to trouble and divide the Church, he ought to be chastised by the Civil Power, as a mover of Sedition.* So that the Church Universal, I suppose, will undergo the like Censure with me from Mr. *B.* as *speaking like* Rehoboam's *Puny-Councellors*. But it is undoubted, that it has been the constant Doctrine of the *Greek*, *Eastern*, *Northern*, and *Southern* Churches, as well as *Roman* in all Ages, that Christians ought to be in Subjection to their respective Bishops; and he was held cut off from the Catholick Church, that did separate from his lawful Bishop, or was justly excommunicated by him; and no other Church could receive him, till Repentance and Reconciliation to his own Bishop; and 'tis the same at this very day. And that 'tis the Sense of the *Lutheran* Churches also, may be seen in their Confession and Apology above quoted, where I shew likewise, it was the Opinion of

of *Luther*, *Melanchton*, *Bucer*, and *Calvin*, in the Circumstances that I now speak about, and that it is the constant Doctrine of the Reformed Church in *France* and *Holland*, that every private Person ought to be subject to his particular Pastor; and no Pastors ought to preach without publick Allowance, is also beyond all Dispute, as is evident from their Confessions and Canons. So that it being the Sense of all Churches, that for a private Person to be in Communion with the Catholick Church, it was necessary he should live in the Communion of that Pastor and particular Church, under whose Government he did reside, while he did keep to the Catholick Rule; Mr. *B.* and all others must yield Obedience to his Diocesan Bishop, and the Laws of that Provincial Church where he fixes his Habitation here in *England*, if he will approve himself a Member of the Catholick Church; and this I did over and over insist upon, though I did not make a formal Definition of the Church. And this was abundantly sufficient for our Peace, seeing our present Differences are not so much about Doctrine, as Government, and Circumstances of Worship. And that our Doctrine and Liturgy give no just Grounds of Separation, no man has more fully satisfied the World than Mr. *B.* *It*

Defence of the Principles of Love, p. 64. *not the Non-conformists Doctrine the same with that of the Church of* England, *when they subscribe to it, or offer so to do?* Ibid. p. 59. *Most of the Liturgy is the reading of the Scripture it self, and the rest is sound Matter.* And then to satisfie the World how universally our Church and Liturgy are approved of amongst the Reformed Churches, he says, *Ibid.* p. 88. *All the Reformed Churches in Christendom, do commonly profess to hold Communion with the* English *Churches in the Liturgy, if they come among us where it is used. Therefore it seemeth to me to be Perjury and Covenant-breaking, either to prefer no publick Worship before the Liturgy, or to refuse occasional Communion with the Churches that use the Liturgy, as a thing meerly on that account unlawful.* So that when I had shewed that all Christian Churches were agreed in the Matter of our Doctrine and Liturgy, and that for the Government, it was that which was ever observed in the Church for fifteen hundred years, and that those Churches who had not such an orderly Succession as we have, yet did approve of our Government; without any farther Definition, I said abundantly enough to satisfie Mr. B. and all others, that in order to their avoiding Schism, and being sound Members of the Catholick Church, they ought to live in

in all peaceable Subjection and Conformity to the Church of *England*, and refrain all preaching and joyning in any Conventicles; and this is the sense of the Catholick Church, so long as our Doctrine and Liturgy are sound, as Mr. *B.* himself does confess they are, and the Reformed Churches likewise, do acknowledge by their joyning in our Communion. Nay, what I said, was more full and satisfactory in our present Circumstances, than any Definition could be; for it is more to bring down Matters to the Circumstances of every man's particular Duty, as I did, than it is to make a general Definition, and leave People to make their Inferences, which few have learning and understanding enough to do for themselves, in Matters of Controversie.

All that Mr. *B.* generally has to say to this, is, that we differ about the kind of Episcopacy, and so all these things do not concern him; to which I answer two things; that we may altogether wave the Consideration of the distinction between Bishops and Presbyters in this Matter; for the Law of the Church does require even Bishops themselves, to submit to the common Rules of Order and Unity, which are appointed in each City and Province; and therefore all these Testimonies do however concern Mr. *B.* who does act against the Eccleſi-

astical Constitutions, duely and lawfully established in this Nation, by the several Governours in their respective Capacities; so that though his railing Disputes about the distinction of Orders amongst Bishops and Presbyters might serve his purpose amongst the *Pagans*, where he was to begin and found a Church, yet they can do him no Service here, nor warrant him to exercise his Office in a setled Church, without the allowance of the Governours.

Secondly, His distinguishing Episcopacy into several Species, is but a meer Invention of his own, for the Order of Bishops is one and the same all over the World, and ever was in all Ages and Times; 'tis not Riches, or the largeness of his Charge does make Bishops of another kind from another; This St. *Cyprian* sayes many times, and St. *Jerom*, and the whole Church. And then as to Diocesan Bishops, I have spoken already, Ch. 5. besides so much has been said in their Defence by the Reverend Dean of St. *Pauls*, Mr. *Dodwell*, and the Author of the Vindication of the primitive Church against Mr. *B*, that nothing need be added about them. And in truth Mr. *B*'s own Concessions seem Demonstration enough to any Rational man; for he cannot deny that St. *James* was Bishop of *Jerusalem*, St. *Mark* at *Alexandria*, long

within

within the Apostles times, *&c.* So other single Persons in other great Cities, and that must be a more tremendous Change, than a Diocess of a hundred or two hundred Parishes in a Country. And a Bishop of such great Cities, with their adjacent Villages and Suburbs, must have several Priests under him, and they must hold several Congregations, and have several Altars, to be able to administer all Offices duely to each particular Person, which is plainly a Diocesan Church, and so all Mr. B's pretences come to nothing. And 'tis notorious in all the Histories and Canons of the Church, that never any more than one Bishop at a time was allowed in any of these great Cities, (neither will Dr. *Hammond*'s notion alter the case, if it be supposed true, for that was but a temporary Permission, as the Observation of the *Jewish* Rites was, and no constant Rule.) And if a Schismatick did sometimes creep in, as the *Novatians* and *Donatists* did in troublesome Times, they were alwayes condemned by the Church, which did constantly maintain there ought to be but one Bishop in a City or Diocess, and all Priests and Lay-persons ought to be governed by him.

The

*The Lord Chief Justice* Hale's *Opinion of our present Constitution.*

That I might omit nothing that may tend to the Satisfaction of peaceable men, and promote Unity in this Nation, I will set down the Opinion of the Lord Chief Justice *Hale*, who was not thought by some over favourable to the present Church in his Life; and although I cannot set down his Judgment with that clearness as I might have done, had he thought fit to express it in his own Words; but however, as his Opinions are represented by Mr. B. the Reader may receive full Satisfaction, how unreasonably and injustly the Dissenters did raise Clamours, and at length destroyed the Church of *England* in the times of the late Rebellion, and how causelesly they do now disturb our Peace, since Providence by a Miracle has restored it to its ancient Order.

*Of the Ministerial Office.*

Page 41. *Indeed the Lord Chief Justice thought that the Power of the Word and Sacraments in the Ministerial Office, was of God's Institution; and that they were the proper Judges appointed by Christ, to whom they*

Mr. Baxter's Additional Notes on the Life and Death of Sir Matthew Hale.

*they themselves should apply Sacraments, or to whom they should deny them.* So that according to this Reverend Judge, the Power of determining all Matters of Religion, that concern the publick Communion of the Church, is by divine Right invested in the Governours of the Church; therefore any that by vexatious Prohibitions, Calumnies, and Molestations, do go about to weaken their Authority, or hinder them in the faithful discharge of their Office, do oppose the Institution of God. And so do all those that draw away People from the Obedience of their proper Governours, and take upon themselves an Authority to hold Conventicles, and set up a Communion contrary to the command of the lawful Ministers instituted by God, as the proper Judges to instruct and govern the People in their several Charges. For as 'tis a high Crime to affront a Judge duely commissionated, so it is no less than Rebellion for an able Lawyer without a Commission, to assume to himself the Office and Authority of a Judge. And why it should be in temporal Judges, and not in Spiritual appointed by God, as the Bishops are in the Opinion of this Lord Chief Justice, I cannot see; I am sure 'twas ever thought so by all sober Christians, till our unhappy Rebellion nursed People up in Schism and Disobedience.

*Of*

*Of the Government of the Church of* England.

But 'tis possible sometimes Judges may go beyond their Commission, or their Authority may not be rightly settled. But the Lord Chief Justice clears the Church of *England* from any of these things, p. 42. *He thought well of the Form of the Government of the Church of* England.

*Of the Dignity and Revenues of the Clergy.*

Page 18. *I must say that he was of Opinion that the Wealth and Honour of the Bishops was convenient to enable them better to relieve the Poor, and rescue the Inferior Clergy from Oppression, and to keep up the Honour of Religion in the World.*

*Of Conformity.*

Page 22. *His behaviour in the Church was conformable.—He constantly heard a Curate, too low for such an Auditor.*

*Of the Peace of the Church.*

Page 38. *His main desire was, that as men should not be peevishly quarrelsome against*

*any*

*any lawful Circumstances, Forms or Orders in Religion, much less think themselves godly men, because they can fly from other mens Circumstances or setled lawful Forms as sin; so effectually — that Christian Verity and Piety, the Love of God and Men, and a good Life, and our common Peace in these, might be first resolved on and secured, and all our additions might be used, but in due Subordination to these, and not to any injury of any of them, nor Sects, Parties, or narrow Interests be set up against the common Duty, and the publick Interest and Peace.*

Now that the Church of *England* has endeavoured after Peace and Godliness in this Christian Method, will be evident to any one that shall impartially read this Book, and that the Dissenters set up Sects and Parties, and narrow Interests against *the common Duty, and the publick Interest and Peace.* For who are more like to follow narrow Interests than People that have *narrow Souls*, as Judge *Hale* did say, Dissenters have? For he that writes his Life fully clears the Matter. *He declares himself almost of the side of the Church of* England, *and said, that of the Separation — had narrow Souls, who would break the Peace of the Church about such inconsiderable Matters, as the Points in Difference were.* Judge Hale's Life. p. 68.

Of

*Of his high Esteem of the Communion of the Church.*

P. 110. *Not long before his Death, the Minister told him, there was to be a Sacrament next Sunday at Church; but he believed he could not come and partake with the rest, therefore he would give it him in his own House. But he answered, no; his heavenly Father had prepared a Feast for him, and he would go to his Father's House to partake of it; so he made himself be carried thither in his Chair, where he received the Sacrament on his Knees with great Devotion.*

I hope therefore all Persons that have an honourable Esteem for the Judgment and Piety of the Lord Chief Justice *Hale*, will be fully satisfied, not only that Dissenters do unreasonably separate from, and oppose the Church, but the *Erastians* and Commonwealth-men do unjustly malign the Authority and Honours of the Clergy. For this learned Judge, who by his Profession and long Study in things that concern good Policy, arrived to a mature understanding of such Affairs, said, *The Form of the Government of the Church of England was well; the Honour and Wealth of the Bishops was convenient to keep up the honour of Religion in the World.* And the Clergy

were

*were the proper Judges appointed by Christ, to whom they themselves should apply Sacraments, or to whom they should deny them.* Which do take in all Concerns of Religion: consequently they oppose Christ who oppose and disturb his Judges in the discharge of their Office, and rob them of their Honour and Maintenance. God grant that all admirers of this Great man may agree with him in these Principles, and then the Churches Peace and Discipline will be no more disturbed in this Nation, and we may hope to see Love and Holiness restored amongst us.

*The unjust Clamours of the Non-conformists.*

Now whereas Mr. B. does lay his great Complaine against the Church of England, that so many Godly men are denyed liberty to preach upon their own Terms and Conditions, without giving any Assurance that they will uphold the Churches Peace, and that thereupon the Preaching of God's Word is hindered in the Nation where it is wanting; Mr. B. cannot but know this is a thin pretence easily seen thorow, and in it self ridiculous, when at the same time that they complain for want of Preaching, they run away from many thousand serious, godly and learned Sermons, which

 they

they may have in each place throughout the Kingdom, and are not concerned to slight and undervalue the sound Preaching they may have, and leave empty seats and naked Walls where they should attend God's Service, but persecute, revile and scorn that Ministry whom they should honour and obey as their lawful Governours, to follow an Incendiary that thrusts in himself, not only without any mission to that place, but any pretended Order at all, so much as Presbyterian, as is in my own Parish. And then Mr. R. to palliate all, tells the World, we hinder Preaching, we deny People Food for their Souls, because the Non-conformists are not suffered to preach in our Churches. These things sober men cannot reflect upon, but with grief and sadness and the bitter Complaints which God's faithful Servants have pouring out to their heavenly Father, for the Neglect and Contempt that has been shown to their Function and Ministry by those Dissenters which complain for want of Preaching, who are upheld in their Obstinacy and Disobedience by Mr. Fox's pestilent Writings, will one day be reproached into their Confusion.

And in the mean time (in a hard Case, for they have robbed us of our Flocks that are committed to our Charge, and

bred

bred them up in Ignorance, Pride, and Disobedience; robbed us of the Love and Friendship of our Neighbours; robbed us of the great Comfort of our Lives, not only seizing the Fruit of our Labours, but made our selves and Labours slighted and despised; yet if at any time we write to vindicate the Church and our selves, and to have these Evils redressed, then we have Cart-loads of Declamations thrown upon us, *for stirring up Persecution against the Godly, speaking like Rebellious Party-Commissioners, being Enemies to Preaching, slandering Godly Ministers, hinderers of God's Word*; when any indifferent man that looks into our Writings, will see our great Endeavours, are to withdraw People from their Ignorance, Errour and Profaneness, and bring them to hear sound and saving Preaching, and be guided by it.

But Mr. B thinks he has now sufficiently prejudiced his Party against the Church of England and her Ministers, and therefore says, p. 230. in the end of this Book, *I intend, ... hereafter, to let the Matters of mere Conformity comparatively alone*, and will write about *the universal Church Supremacy*. So that as far as I can see, he will go about to prejudice his Disciples against hearkening to the Authority of the universal Church and General Councils also, and so

make himself the universal Dictator and Controuler to the Church. But I desire this Justice from Mr. *B.* that if he thinks fit to meddle any farther with me in this Controversie, that he would first throughly consider how I have stated the Matter, and then give his Reader my words impartially, or at least their Sense fully represented, with my Concessions and Limitations; and then if God give me Opportunity, I will return him a fair and candid Reply. But before he publishes his Thoughts, I would wish him and all sober men seriously to consider, whether to set aside the Authority and Custom of the universal Church, and free general Councils, and instead of them, to set up a man of four and twenty, &c. chosen by the ignorant Rabble, and make him an independent Arbitrary Bishop, be a way to bring the unlearned and unstable to sound Knowledge, and to settle Peace and Holiness in the Church. For the Controversie between Mr. *Baxter* and me, is not whether the Scriptures contain all things necessary to Salvation, or whether the Authority thereof ought not to be preferred before all humane Writings; for I defend this as well as he; but when there arise Controversies about the true Sense of these Sacred Writings, in things that concern the Peace of Christianity, and the Peace of the

Orig. of Plots, P. [illegible] &c.

the Church, whether I may not more safely rely upon the Wisdom and Honesty of the Church of God in all Ages, and the deliberate Expositions of free General Councils, than the private Interpretation of Mr. *Baxter*, and some few of his Non-conforming Brethren? For God has told me the Church is Holy, and therefore cannot and will not deceive me in things that she will propound as necessary to Salvation; but I have no such assurance of the Holiness and Wisdom of the Non-conformists, or every private man. Therefore when Mr. *B.* has wearied himself with needless Disputes, and done what he can to defame the ancient Bishops, (for which he has much to answer) and disparage the Authority of General Councils; yet still as often as we can say, (as we can in our present Differences) *If any man seem to be contentious, we have no such custom, neither the Churches of God*, sober and understanding men will be moved by it. 1 Cor. 11. 16.

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